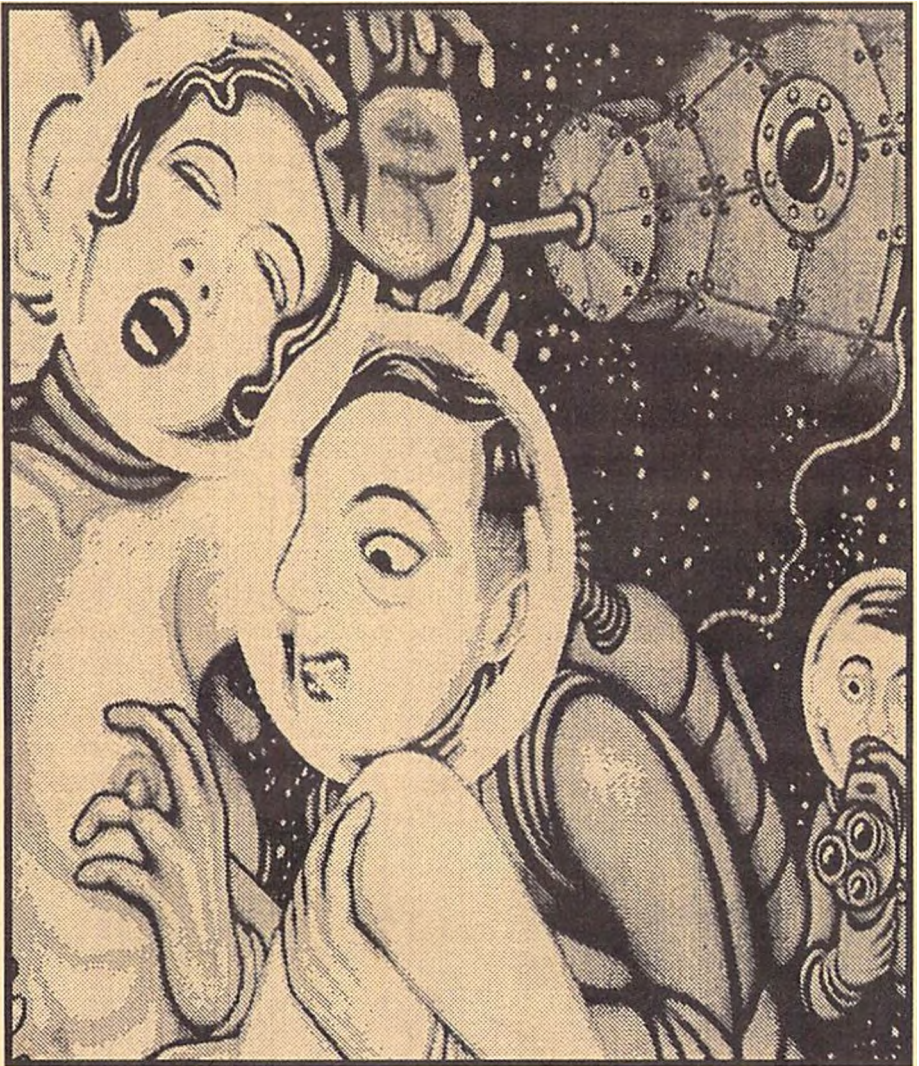


HERE COMES EVERYBODY!



**The First Annual Report
oF the Association oF
Autonomous Astronauts**

HERE COMES EVERYBODY!

THE FIRST ANNUAL REPORT OF THE ASSOCIATION OF AUTONOMOUS ASTRONAUTS



Published April 23rd 1996 on the occasion of the first anniversary of The Five Year Plan for building a world-wide network of local, community-based groups dedicated to building their own space ships.

*Here Comes Everybody — The First Annual Report
of the Association of Autonomous Astronauts*

Designed and published by Inner City AAA
BM Jed, London, WC1N 3XX

Printed on Planet Earth

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Launch Report — April 23rd 1995

by The Jackal

Autonomous Astronauts celebrated the launch of the independent space exploration program on April 23rd 1995 in the grounds of Windsor Castle. We chose this site because it was here that King George III had supervised the first balloon experiments in England thus ushering in the modern age of space exploration. We assembled at the Copper Horse, a bronze sculpture of the aforementioned monarch on horseback with his hand pointed skyward.

Unfortunately the group of us who were to bring the balloons and helium were beset by serious automobile engine problems on their way from London, so that they arrived a few minutes after the scheduled 3 p.m. (G.M.T.) balloon launch. However it was quickly decided that time is merely a mental construct, so we were able to travel back in time and successfully launch several sorties of balloons throughout the afternoon at '3 p.m.'

Heathrow Airport gave us their full consent to the balloon release as long as the balloons were no larger than 12 inches and were constructed of rubber. We made sure that we complied with their wishes.

Several bottles of champagne were also consumed and leaflets and balloons were handed out to members of the public. A video of the event was also made which will form part of an independently produced documentary about the AAA.

There is a great field of people around the AAA who are somehow ready for space travel but who aren't trying to do it. People project their hopes on the AAA or write a letter asking how they can join. It isn't like that; it's about forming a group yourself.

A Press Officer's Report

by Jason Skeet, Inner City AAA

Contrary to the absurd prejudice of certain government space agencies who regard evolution as having come to an end with the present-day state, military and corporate monopoly of space travel, a new force is active in human space exploration, a force so subtle that these government space agencies will be incompetent to contain and stifle it. For those who still don't know it, the Association of Autonomous Astronauts does not exist except for those who are travelling with it. Or to go in another direction, the Association of Autonomous Astronauts' Five Year Plan for establishing a world-wide network of local, community-based groups dedicated to building their own space ships is well on target. The evolution of this force is rendered daily more certain, and is stimulated by the growing dissatisfaction of individuals all over the world, with the failure of government controlled space exploration programs.

As a Press Officer for the Association of Autonomous Astronauts, I often get asked by media hacks if the AAA is all a big joke. These jibes are often accompanied with nudges and winks, as if the cretinous journalist has let it be known that he is also in on something. When I explain the seriousness of the AAA's plans for local, community-based space exploration, strange expressions transfix the faces of these pathetic creatures. They appear to regard me with a mixture of suspicion and incomprehension, surely indicative of the extent to which their notions of space exploration have been conditioned by the dictates of government space agencies. These fools fail to question current attitudes to space travel. They are doomed to the same inertia and ultimate irrelevancy in evolutionary terms that will also be the fate of those institutions that seek to maintain the status-quo regarding the construction of space ships.

Whose space is it anyway? Current attitudes to space travel will be entirely reinvented. The AAA regards this as part of an evolutionary process that is already happening. If this process requires the total transformation of society, then the AAA demands to make it so. There is no way out of the present crisis of space exploration except one which is fundamentally evolutionary. The AAA knows where it is going. The AAA perceives the power that we all have to make the future happen. The AAA is making it happen; and it is making us happen. The AAA recognises that space exploration is something to be realised, not something that must be seized. The AAA is not that interested in present-day forms of space travel (forms conditioned by the state, military and corporate monopoly of space exploration) — the AAA is more concerned with possibilities.

It has been one year since the launch of the AAA as an independent, community-based space exploration program. A year in which the marketing of the Internet as the latest technology to save the world has reached new heights in hype. What vested interests are really being served by the cyber-elites erecting careers for themselves whilst staking out their claims on the so-called 'new frontiers' of the net? It's no coincidence that the technology of the Internet was originally designed by the US military, the same military that shares in the current monopoly of space exploration. But technology can be liberated. By emphasising the power of anonymity and collectivity the AAA outflanks the conventional forms of space exploration. There is no limit to our space travel. The AAA will never make space exploration the latest trend for the consumers of style magazines. The evolution is happening, and if you're aware of it you're already involved. Engage — if not, sleep on-line.

What new perspectives are available to an independent, community-based space exploration program? Autonomous Astronauts create a continuous revolt based on their own selfish desires for adventure. What else could bring these pioneers together? Each human is, in their own way, a complete universe of thought and being — so how could any Autonomous Astronaut possibly endorse government space exploration programs which are connected, by their military associations, to the wilful destruction of entire universes? In zero-gravity the present-day capitalist economic framework will be transcended, as the technology required to sustain life in space will also be harnessed to guarantee a life of endless pleasure and zero-work (work in the sense of capitalist wage slavery). Autonomous Astronauts construct their own continuous games, which they alone have chosen to play, whilst zero-gravity will dissolve the competitive urges that are so discouraging to projects based on planet earth.

The AAA's first year has seen many encouraging signs. New groups have been formed in England, Scotland, Wales, France and Italy. There is also promising activity from Autonomous Astronauts throughout Europe and the USA. In January 1996 the members of various AAA branches collaborated with Carlton TV on a 15 minute recruitment video that was transmitted on national TV in England as part of the 'Shift' series. And whilst South London AAA were still compiling the data on their Dreamtime Mission that took place over the winter solstice, on February 2nd Steve Bennett launched his Starchaser II rocket over the Northumberland moors. Despite his corporate sponsorship by the Tate and Lyle sugar company, we welcome this example of independent space exploration and would encourage Mr. Bennet to align himself with the AAA's activities.

With the declaration of April 23rd 1996 the AAA moves into a new phase, an Information War designed to completely demoralise the dinosaurs of government

sponsored space travel. As well as this, the AAA will have no truck with commercial space exploration projects, such as OUSPADEV, The Outer Space Development Company, based in the USA. These entrepreneurs simply want to exploit space travel as another arm of the tourist industry. These scum will not be spared as the AAA launches its propaganda attacks on the present-day state, military and corporate monopoly of space travel. The documents presented in this First Annual Report are the first shots to be fired in this Information War. They demonstrate how the AAA moves in several directions at once, masters of the art of deception, determined to leave this planet by any means necessary. As we are all fond of saying at Inner City AAA — only those who attempt the impossible will achieve the absurd.

Contributions to the Evolutionary Struggle Intended to be Discussed, Corrected and Principally Put Into Practice Without Delay by Inner City AAA

The days of this society are numbered. Its reasons and its merits have been weighed in the balance and found wanting; its inhabitants are divided into two parties, one of which wants to build their own space ships and leave this society behind. A Five Year Plan for establishing local, community-based AAA groups around the world, dedicated to building their own space ships, is part of the AAA's independent space exploration program, launched on April 23rd 1995. The AAA released balloons into the air at 3pm (GMT) in synchronisation with Autonomous Astronauts across the world doing likewise in celebration of this historic occasion. Dreamtime is upon us....

Inner City AAA Mission Statements include these declarations: technology is developed by the military and intelligence agencies as a means of controlling their monopoly on space exploration; economic austerity is manufactured by the state to prevent the working class building their own space ships; governments are incapable of organising successful space exploration programs.

WHAT WE NEED TODAY IS AN INDEPENDENT SPACE EXPLORATION PROGRAM, ONE THAT IS NOT RESTRICTED BY MILITARY, SCIENTIFIC OR CORPORATE INTERESTS. An independent space exploration program represents the struggle for emancipatory applications of technology.

Whilst NASA refuse to conduct any research into sex in space, the AAA intend to openly explore the sexual possibilities in zero gravity. Already Inner City AAA are designing several experiments that we wish to conduct to test our hypothesis that sex in space will be lots more fun. However, whilst we will undertake these experiments, we want to stress that the improved quality of sex in space is not the only reason to build space ships. The media has attempted to concentrate its gaze on this aspect of our program, but they have obviously yet to realise that we may also choose to use the promise of sexual experimentation as a promotional ploy to further our own ends. The year 2000 is right around the corner....

All too often those in opposition to the current government, military and corporate monopoly of space exploration fail to set themselves realistic goals. And all too often this failure, this lack of a structured and disciplined plan of action for obtaining independent space travel, leads to cynicism, despair, defeatism and, in some cases, insanity. The Association of Autonomous Astronauts know that to achieve our goals we must firstly understand the terrain we are playing on. So our Five Year Plan emphasises the need for rigorous training. However, unlike our enemies at NASA, we do not concentrate on physical capabilities, scientific careerism or military brainwashing.

Autonomous Astronauts must think for themselves. This is why the Association of Autonomous Astronauts research skills that use the imagination, requiring the ability to move in several directions at once, exploring the power to abolish thought constructs we are commonly socialised into believing like, for example, the concepts of space and time. Playing three-sided football has been a crucial component to training at Inner City AAA, who report that it improves competence in deception, even preparing players for learning how to change and adapt the terrain they choose to play on.

The Five Year Plan also emphasises the need for spreading a diversity of ideas about space travel. Through a world-wide network of groups dedicated to developing their own independent space exploration programs, ideas collide with each other and new possibilities are made available. Unlike the bureaucratic structures of government space agencies, the Association of Autonomous Astronauts grows laterally, branching out in several directions at once. We understand that to achieve our goals, the form that we organise in and the way we connect to each other is as important, perhaps more important, then the propaganda we produce.

Creating a critical distance between ourselves and our space exploration projects is another important element to the Five Year Plan. Autonomous Astronauts are constantly questioning what they are doing, looking at space travel from new angles, considering other possibilities and directions to move in. Only by doing this can the Autonomous Astronaut avoid the pitfall of basing their identity on being a space explorer. We must be ourselves first and foremost, and Autonomous Astronauts only after that. If identity becomes cemented to the process of Autonomous Astronauts struggling to develop independent space exploration programs, how soon before these Autonomous Astronauts inherit a vested interest in maintaining the status-quo?

The Association of Autonomous Astronauts recognises that to fully achieve our goals we may well have to entirely reinvent current attitudes to space travel. But Inner City AAA are confident that the Five Year Plan which emphasises structured and disciplined projects, realistic short-term goals, rigorous training, a world-wide network and the constantly revised critical distance between ourselves and our space programs, will be enough to change minds.

It is an appropriate moment to consider some of the responses made so far to the Association of Autonomous Astronaut's Five Year Plan for establishing a world-wide network of independent and community-based space exploration programs.

There have been small-minded idiots working in various arms of the media industry who attempt to denigrate our efforts and pass them off as being completely ludicrous. For example, The James Whale Show rejected us at the last moment on the grounds that we would be too esoteric for their audience. These responses always dispute the possibility of us achieving our goals because of the vast amount of money that must surely be required. Our reaction to this evident lack of imagination is composed of several levels. We can patiently remind these buffoons that an evolutionary impetus cannot be prevented from fulfilling what it pursues, after-all, the dreams of those who desire to doubt everything transform the world. We can also suggest that reinventing current attitudes to space travel may well demand a total redistribution of resources throughout society, and that, in any case, some forms of space travel may well turn out to be surprisingly cheap. The point is, of course, that only those who attempt the impossible will achieve the absurd.

There are those sad fools who proclaim their opposition to all forms of oppression but then ridicule the AAA's activities because we don't deal with 'reality'. As if they can stand in judgement over us and pronounce what is and is not to be considered as 'reality'. The AAA can show these imbeciles how we are in control of our own 'realities'; by creating independent space programs and building our

own space ships, we do not need anyone to tell us what can and cannot be thought, experienced, dreamt of etc. After-all, we have learnt to travel in space.

And then comes those packs of intellectuals, the twits who consider themselves so clever just because they can detect some subliminal advertising, and who tell us in extremely patronising tones how they can appreciate our endeavours as a form of serious joke, or even worse, as a metaphor for other struggles. These twats proudly inform us, as if they've just completed another cross-word puzzle, how great it is that we are creating a living myth that anyone can participate in. Surely nothing but contempt should be spared for these slime-balls, so full of themselves they remain oblivious to the efforts of the AAA as we achieve definite results, prepared to put our theories into practice.

The AAA will not be pigeon-holed and adopt a fixed agenda, or pin-pointed to any single ideology. The AAA moves in several directions at once, using our own well-placed contradictions. The evolution will come because of the infiltration of clear and articulate language into the area of human space exploration. As a response to the present situation of government, military and corporate control of space travel, the AAA represents that evolution.

A Letter to a Sceptic

From the Association of Autonomous Astronauts

Dear (name deleted)

We will try and answer the questions you have. Firstly, you asked, "Why is it a pitfall to base the identity of an Autonomous Astronaut on "being a space explorer"? The document that you refer to which raised this point was attempting to outline some basic tactics that the AAA use with regard to the ways people have responded to our projects. We propose that our struggle for independent space travel should not completely take over our identities; in other words we should each be ourselves first and foremost. We have many other interests in life aside from space travel and do not wish to be only known as "space explorers". Furthermore, part of our struggle recognises a need to entirely transform current attitudes to space travel. So our identities as individuals must also be flexible enough to cope with potentially massive change; rather than

forming identities based on the present order of things we need to consciously investigate the possibilities of multiple personalities.

Secondly, you ask, 'Why is the AAA just about forming a group. Why cant people join the AAA?'. Of course people can join the AAA. The best way is by joining a local group, since the AAA's 5 Year Plan aims to create a world-wide network of local, community-based groups dedicated to building their own space ships. However, this network is still growing and there may well not be local groups in existence for many people, which is why we are encouraging people to start their own. The important element to remember is that the AAA develops in a non-hierarchical way, through networks, so that once you start a group you can connect with others for the exchange of ideas and information.

You also want to know about our attitude to UFOs and a possible alien invasion. We suggest that new responses to the alien question are made possible by the creation of independent space exploration programs, from the refusal to accept the state's monopoly on space travel and the creation of a world-wide network of local, community-based groups established as the Association of Autonomous Astronauts. We desire to doubt everything and realise that an alien invasion, just like "the apocalypse" (that other great historical swindle) happens everyday, and doesn't need to be supplied by a Hollywood special effects team. This alien invasion is the sinister dance of death that is war, torture, tyranny, disaster, sickness, boredom, and guilt. It is the fate reserved for us by the slaves of death culture. The Association of Autonomous Astronauts know that the only way to find out about aliens is to build our own space ships and investigate for ourselves.

And finally, you bring up the idea of evolution and you question our claim that we represent an important developement in the evolutionary process. We would try and make you look at it from the following perspective. The first thing that would impress a visitor from Outer Space would be the tremendous, inexplicable gap between potential and performance. It's amazing when you consider what humans can do in terms of their potential, and what they actually do. No species that isn't fundamentally flawed could be so stupid this consistently. Our destiny, in terms of evolution, is in space, and our failure to achieve this is the basic flaw in the human species that has so far maintained this huge difference between potential and actuality. To put it simply; space travel is necessary—evolution implies it.

The first step towards space exploration is to examine the human with certain biological alterations that would make it more suitable for space conditions and space travel. Now at the present moment we are like creatures in water looking up at the air and wondering how we could survive in that alien environment. The

water we live in is time. That alien environment that we glimpse beyond time is space. There is the basic assumption that there is no real biological change involved in space travel, the same dreary people playing out the same tired old roles. Can you really imagine taking your same pastimes light years into space?

A clue to the biological changes necessary to space travel involves the question of weight. The human body weighs an average of 170 pounds and that is a decided disadvantage in space. But regarding this question of weight, we do have a model at hand of a much lighter body, a body which is virtually weightless, and that is the astral dream body. Dreams may also give us insight into space conditions, a vital link to our biological and spiritual destiny in space.

Everything you ever wanted on Planet Earth, and never received, will be yours in Outer Space...

See you up there,

The Association of Autonomous Astronauts

The Dreamtime Mission

by South London AAA

Towards the end of 1995, South London AAA began issuing statements regarding a proposed space launch. Even before the official launch of the AAA and the Five Year Plan for establishing a world-wide network of local, community-based groups dedicated to building their own space exploration programs, South London AAA had instigated a rigorous training program aimed at selecting Autonomous Astronauts for their Dreamtime Mission project. However, due to the secrecy of the mission and the necessity to avoid any interference from the government in this experiment with space travel, the names of Autonomous Astronauts and specific details of the mission were kept a secret. As the press release and the statement issued by the returning Autonomous Astronauts indicates, South London AAA intend to entirely reinvent the concept of what space travel is and can be.

PRESS RELEASE — Issued November 1995

The Association of Autonomous Astronauts' independent space exploration program, launched on April 23rd 1995, includes a 'Five Year Plan' for establishing local, community-based Association of Autonomous Astronauts groups around the world, dedicated to building their own space ships.

South London Association of Autonomous Astronauts have now announced the dates of their DREAMTIME MISSION.

After a rigorous training program, South London AAA have selected three Autonomous Astronauts who will be in space for a total of 66 hours, from 6pm 21 st December 1995 - 12am the 24th December 1995. This mission will therefore coincide with the Winter Solstice.

Due to the secrecy of the mission and the necessity to avoid any interference from the government in this experiment with space travel, specific details of the mission will be kept secret until the press conference is held for the returning Autonomous Astronauts. The location of the conference will be kept a secret until 24th December, but will take place later that day.

South London AAA Dreamtime Mission Statements include these declarations:

An absolute belief in space as infinite and continuous was conjured up by the inexorable workings of rationality.

Centuries of psycho-social conditioning maintained by the Hegelian dialectic service a division between inner and outer space.

Our space travel will destroy the Gnostic concept of an inner space of mind (spirit) that conquers the outer space of the universe (matter).

Dualism is developed by the military and intelligence agencies as a means of controlling their monopoly on space exploration.

Knowledge is organised by the state to prevent the working class building their own space ships.

WHAT WE NEED TODAY IS AN INDEPENDENT SPACE EXPLORATION PROGRAM, ONE THAT IS NOT RESTRICTED BY MILITARY, SCIENTIFIC OR CORPORATE regulation of the identity of thought and being.

An independent space exploration program represents the struggle for emancipatory forms of thinking and being.

The days of this society are numbered.

**STATEMENT ISSUED BY THE RETURNING
AUTONOMOUS ASTRONAUTS AT A PRESS CONFERENCE
IN THE AFTERNOON OF DECEMBER 24th 1995**

South London Association of Autonomous Astronauts proclaim the success of their DREAMTIME MISSION.

At 12 a.m. today three Autonomous Astronauts from South London AAA returned from space. As part of the Dreamtime Mission we had been in space for a total of 66 hours. The following report attempts to indicate the form that our space travel has taken.

Space-age fictions have enabled us to enter the reality of a new concept of space. This concept formed the working parts for a new form of spacecraft (which we re-defined as our concept-craft) which we then constructed using the combined powers of our three minds. Once we had then located the particular orbit our concept-craft was taking around the earth, we simply climbed aboard. We could now move through a new space with the infinite speed of thought. Now we have returned with bloodshot eyes, like revellers after a night of excess, to report our experiences.

For the Dreamtime Mission we had constructed a concept-craft based on a new concept of space. Our new concept of space resists the opinions promoted by government space agencies such as NASA, who want the notion of a divide between inner and outer space. We now have the possibility of creating new concepts of space, concepts that each have their own autonomous existence and philosophical reality, but which still resonate with and connect to other possible concepts.

Like flashes of lightning, our space travel could be defined as a coming and going rather than a tedious advancing from point A to point B and so on. It was certainly more about losing our way than knowing where we were going. And like the lines of flight undertaken by objects floating in zero-gravity, the return of one movement of thought would relaunch another, ceaselessly weaving across and throughout this space that we could barely orientate ourselves in. We could see how in this space the most subjective thought is also the most objective.

We inferred that the space we were travelling through was fractal. In addition to this each movement we made was like the throws of a dice. We were discovering how intuition is important for a space travel that moves by creating connections.

Every movement of thought that passed through the whole of this space did so

by immediately turning back on and folding in on itself, like a liquid escaping from gravity. These movements could also fold other movements of thought or allow itself to be folded by them thereby giving rise to retroactions, connections and proliferations in what we were beginning to discern as an infinitely folded up infinity that is/was the variably curved space we were travelling in.

To travel through space by means of concepts, at an infinite speed of thought, it is vital to destroy the illusion of a universe that is ours to control. Instead we move towards the possibilities of connecting with others as we pass from one world to the next. South London AAA are inventors of new immanent modes of space travel and these experimentations of ours are philosophical. The reality of our space travel is not concerned with what we are now but with what we are becoming, which is always different to the present (a present which has already ceased to be).

We have reported our experiences to you and described as best we can something of the form that our space travel takes. More information regarding the specific movements and reactivations of the concept-craft we had constructed for this particular mission must be released at a later date, as we are still compiling the data on this. South London AAA proposes that we construct new concepts of space in order to create emancipatory forms of thinking. The days of this society are numbered.

You Cannot Take Words Into Space

extracts From 'Ad Astra'

We are glad that both the establishment and the established opposition refuse to take the AAA seriously. It is part of our plan that our enemies fail to grasp the seriousness of our programme for community-based space travel until it is too late. We will leave the sneering lefties AND the sell-outs at NASA behind to smell our rocket fumes.

The Control Process' lackeys have already had a go at performing research into sex in space under the cover of a zero gravity breeding programme. However, their lust for power has left them incapable of hedonism, so they had to foist their research onto animals. As ever, this approach is riddled with practical and ethical problems that we at Raido AAA will have no truck with. A brief study of tantra,

Wilhelm Reich and other liberatory memes has got rid of a large part of our social conditioning and guilt surrounding a damn good fuck. Our investigations have therefore proved somewhat more fruitful (and fun!) than any “rigorous”, uptight, lab-bound, repressed, “think-tank” could even believe possible .

Similarly we have seen the dinosaurs of socialism start to prick up their ears at what they perceive as another opportunity to recruit more slaves into their vampiric parties-with-no-partying. Like many pioneers we have met with derision and scorn from these self-styled “revolutionaries”. We wouldn’t have it any other way. Unlike many of our predecessors, the AAA will avoid being co-opted into another way of selling boring papers to students by simply NOT BEING HERE ANYMORE. Theorists can waffle on about praxis as much as they like, but the AAA is bored of the city and, realising that real life lies elsewhere, has set the controls for the heart of outer space.

ABOVE THE PAVING STONES - THE STARS!

We think it is high time to put an end to the dead time that has dominated this century, and to finish the Christian era at a single stroke. Here as elsewhere, it’s a matter of breaking the bounds of measurement. Ours is the best effort so far to get out of the twentieth century.

Only one task seems to us worth considering: the perfecting of a complete divertissement. More than one to whom adventures happen, the adventurer is one whom makes them happen. The construction of space ships will be the continuous realisation of a great game, a game in which the players have chosen to play: a shifting of settings and conflicts to kill off the characters in a tragedy in 24 hours. But time to live will no longer be lacking. Such a synthesis will have to bring together a critique of behaviour, a compelling astronomy, a mastery of ambiances and relationships. We know the first principles....

PRISONERS OF THE EARTH - COME OUT!

Space is the Place

extracts From 'Escape From Gravity'

The conquest of space is part of the planetary hope of an economic system which, saturated with commodities, ejaculates into space when it arrives at the end of the noose of its terrestrial contradictions. A new America, space must serve the state as a new territory for wars and colonies — a new territory to send producers/consumers and thus enable the system to break out of the planet's limitations. Province of accumulation, space is destined to become an accumulation of provinces — for which laws, treaties and international tribunals already exist. A new Yalta, the dividing up of space shows the inability of capitalists and bureaucrats to resolve their antagonisms and struggles here on Earth.

But the evolutionary old mole, which is now gnawing at the bases of the system, will destroy the barriers that separate science from the generalised knowledge of humans. No more ideas of separate power, no more power of separate ideas. Local, community-based space exploration programs and the permanent transformation of the world by an Association of Autonomous Astronauts will make science a banality and no longer a truth of state.

Autonomous Astronauts will enter into space to make the universe the playground of the last revolt: that which will go against the limits imposed by nature. And having smashed the wall that separate people from science today, the conquest of space will no longer be an economic or military 'promotional' gimmick, but the blossoming of human freedoms and realisations. We will enter into space not as employees of an astronautic administration or as 'volunteers' of a state project, but as Autonomous Astronauts reviewing their domains; the entire universe pillaged for the Association of Autonomous Astronauts.

Swords into Spaceships

by Patrie O'Brien, East London AAA

The East London AAA is constituted as a local chapter of the World Committee for the Pursuit of Human Exploration, which proposes to create a new cultural Renaissance, a new practical liberty. In our programme, our first demand is the transference of all the armed forces of the world to our control. Of course, our first task would be to ban conscription and mete out retribution to those officers who are guilty of anti-working class activity. Once purification and demilitarisation have been accomplished, we shall co-ordinate the development of inter-planetary space exploration upon the basis of human solidarity.

All surveillance systems, currently used to subject a terrified population to ever increasing levels of invasive scrutiny, shall henceforth be dedicated to the detection of messages from extra-terrestrials communicating from outer space. The cloak of secrecy will be removed from these facilities as they are converted into community resource centres, available to be freely used by anyone. All nuclear warheads will firstly be collected in orbiting satellites before being safely disposed of by plunging them into the sun itself.

Only the unification of all the military traditions of the world into a single space exploration programme can guarantee world peace. There is no choice between war and peace, only between the continuation of imperialist competition for mass human destruction and the flowering of a new human Renaissance reaching out across space. Instead of being nowhere here, we shall be somewhere there.

But the new frontier of mankind is not only in Outer Space: it is also in the radical transformation of life upon Mother Earth. By superseding national rivalries through space exploration, humanity can transcend the false dichotomy between peace and war. We are not unconditional partisans of peace: the profound error of pacifist intellectuals is their unimaginative defence of peace within the context of existing social relations. In actual fact no-one wants such an anodyne peace, which not only nurtures the menace of war, but also the total alienation of everyday life and the absolute boredom of a society on the road to cybernetisation. Peace, as with life itself, is in itself unimportant. What is important is human exploration: the creation of events that suit us.

We also demand the dissolution of that pseudo-scientific gang, the Royal Society. For over three hundred years this ragbag collection of Freemasons and hangers-

n, have held back the open flourishing of humanity. Their staunch Anglicanism reached its absurd height with the doctrines of Isaac Newton, for whom they claim phoney 'immortality'. Although some of their contemporary luminaries have dispensed with all theistic notions, this has in no way diminished their maintenance of upper-class domination of society. This is as true of J.D.Bernal, an atheistic Stalinist, as of Joseph Needham, a high Anglican apologist for Mao's People's Republic of China. Their showy leftist leanings never transgressed to the point in which they put their class position into question. They remained luminaries of the British establishment who favoured military alliance with Russia rather than America. At the same time, they used the cover of the Royal Society to set up an international web of pseudo-scientific institutions to hold society across the world under their class domination. Their pseudo-scientific speculations are universally without merit, as the objectification of nature lies at the root off all their speculation. As any child knows, true science can only flourish when nature is seen as a rounded whole, not as an object for human domination but something which is simultaneously part of human nature, and that in which humanity is merely a part. This is the dialectical materialist position which has definitively superseded all pseudo-science and demands to be recognised as such.

Get Active: Get High

By AAA Glasgow Cabal

Without gravity there can be no up or down. There can be no right or left, no right or wrong. Free from the pull, our consciousness will evolve beyond the simple true/false fostered by the Control Process. We will learn to encompass all degrees of possibility.

Those possibilities denied to us now, of peace and prosperity for all, can be achieved. Commonly in science fiction we are shown a future of intergalactic war and fantastic weaponry. This sorry vision is the last attempt of the terrestrial, Hamillian control process to force its way into our future consciousness. We shall escape this. The evolutionary leap that will accompany our extra-terrestrial adventures will remove our territorial motives, remove our squabbling over resources. Freed from gravity, we will be free from war.

Science fiction also frequently relies on artificial gravity as a positive aspect of our

space future. This is again a tool of the control process to try and prevent brain change by retaining the up/down, true/false situation of the planet's surface. This is why we must have independent space exploration programs.

We should not take gravity into space, just as we should not take disease and greed and death. They can serve no purpose when our territory is infinite.

We fix our position, and the position of objects around us, by refering to conceptual x, y and z axes. A measurement from each axis defines 'where we are*'. The x and z axis are always on a flat plane. The y axis measures distance 'up' from this plane. Deprived of an x/z plane and denied the concept of 'up' we must redefine our positions, redefine our methods and, ultimately, redefine ourselves.

FREE CITIZENS IN SPACE IS A REALITY!

To Louisa, the Unforgettable Exponent of

Nelly in “Roaches on Mars”

Extracts From Gravity Zäro

Translated by Patrie O'Brien

We had hoped to launch our test programme “Roaches in Space”, by sending a ‘manned’ packet across Europe to another antennae of the AAA. This packet was in turn to be sent on to another; thus over a period of months we would train Edgar and Louisa — our two top bugs after weeks of preparations, many volunteers failing to survive the centrifuge. But insurmountable technical problems reared their ugly heads. Weeks of isolation for the roachonauts required food, air and recreation. Practical details such as toilets and physical exercise for the inhabitants of this miniscule cabin lead to delays and problems, and the variations in postal temperature were finally overcome by a boundless ingenuity. Everything was ergonomised for weightlessness. But how to overcome the biggest enemy of space travel, neurasthenia, the fear of the sorting office? We had composed a special library for the roaches (to those who object that cockroaches can’t read we would point out that Edgar and Louisa were exceptional, they had class, they weren’t the banal cockroaches which are crushed underfoot in the kitchen. They would have been perfectly capable of mastering the art of reading if Edgar hadn’t continually disrupted Louisa during the lessons). We also included a complete cable TV channel, but the first installment “Roaches on Mars” swallowed up the whole budget — primarily because for Louisa, who played the starring part, it was the only thing which could maintain her interest for months and months. This made us question the whole basis of our glorious enterprise. Then other doubts arose. Weren’t we going to reproduce the same errors as NASA by utilising animals as guinea-pigs. This report isn’t aimed at discouraging our fellow independent cosmonauts but to inspire confidence tempered by prudence. Our experience gave rise to a distressing result. When the shuttle was launched it overshot the post bag and crashed to the ground under the wheels of a yellow lorry. Things could have been worse — if the shuttle had got lost in the postal system, Edgar and Louisa would have been condemned to a long and lingering death once their supplies had run out. At least they didn’t have time to suffer. No matter, this hold-back has prepared us. We will find something else. Tomorrow mankind will escape from gravity, and, as ever, we shall be at the forefront.

Elliptical Action

Message Received From AAA Paris Sud

Translated by Patrie O'Brien

To hell with the phoney scientific disputes surrounding space exploration! The AAA plan to develop a programme of autonomisation in the field of spatial activity, to which each human brain will be a gateway.

We want to show how interesting elliptical cognitive capacities shall be to future explorers of hyper-space. This elliptical conception of action refers to a whole body of complex notions, a whole didactic system based on the symbolic and individual flourishing of future Autonomous Astronauts. In the murky debates of the boffins, the limits of legitimised cultural variation is never posed. Any deviation from the laws of the universe is completely disregarded. It is this arbitrary culture which we are fighting and shall overcome. Elliptical action is not about objectified truth: it arises from questioning the social conditions in a way that excludes the possibility of logical action.

Elliptical action (or action in an ellipse) is defined as an action which can only realise its own (a-logical) effect if its objective truth is subjectively misunderstood through the imposition of a serialised and instrumentalised process. Each autonomous spatial programme possesses the essence of its autonomisation within its very being. We are thus led to develop a collection of complex, self-regulated systems where the practical objectives of life in hyper-space are subjectivised. We can already decode certain signals or sign-systems taken from various different galaxies.

As institutionalised programmes such as NASA and the ESA are straight-jacketed by arbitrary culture, our objective is to superceed the original relation whereby these pseudo-space programmes allow the arbitrary imposition of an arbitrary content.

Thus non-violent or symbolic action is an incontestable postulate of elliptical action (i.e. a collection of spontaneous and spontaneist representations of elliptical action), which is opposed to the symbolic violence exercised by any of the general theories of space. Thus our project is opposed to the rationalised and unidimensional content of future capitalist space.

The gateway to potential liberation which independant spatial exploration offers is based on the second characteristic of elliptical action: multi-dimensionality. This potentially emancipatory possibility wipes the slate clean of all values and rational goals from a bureaucratic point of view. Our field of thought brings to light autonomous hyper-spaces which are composed of non-heirarchical systems of elliptical action. Elliptical action is not the fruit of reason — that quasi-religious notion upon which is based the limited and partial rationalistion of the phoney space programmes.

Our conception of space and time must henceforth reflexively include its own action within its field. Thus the fundamental conditions are created for the possibility of the autonomisation of independant spatial activity.

John Eden of Raido AAA

Interviewed by Luther Blissett 23/3/96

Why did Raido AAA start and who is involved with it?

Well, we'd been reading the material from Inner City AAA, and saw a resonance with what we were doing already. Most of us are collaborators by nature, and so it seemed like a good idea to join the party. We're reluctant to pigeon hole ourselves, but people in the group have been involved with the rave scene, anarchist things, the Temple of Psychick Youth and lots more besides.

And what would you say you bring to the network of AAA groups?

Everyone has their own experiences and talents. A lot of us have been working in areas like self-publishing, occultism, pranks and what have you, so I guess that's where our emphasis lies.

Are you saying that the AAA is a prank, then?

We DO mean it, if that's what you're implying. It's difficult... there are so many dour people trying to push their own brand of truth, that anyone using a bit of humour tends to get written off as being insincere. Like all jokes, our programme highlights elements of "the truth" - and has a good laugh doing it. We get called cranks and all-sorts by people that think they have The Answer, but that just goes to show how uptight and dogmatic they are, really. That's part of the idea. Most of our critics are the kind of people that laughed at the Wright brothers and the person that invented the wheel.

What's the connection between the AAA's programme and the occult?

This may just be our bias — you can see it through whatever prism you choose — politics, hedonism, philosophy, satire. Occultism for us has always been a refusal of constraints and a redefinition of what is possible. Our explorations have shown us that "consensus reality" is a lie and that individuals can cause pretty amazing changes in the right circumstances. There's also the whole idea of being more than the physical body — astral travel and what have you. This ties in with William Burroughs' ideas of leaving the body behind as the next stage of evolution.

Yeah — I was going to ask about that. Is this something that you really want to achieve? I mean - I'm fairly attached to my body!

Well, we certainly wouldn't make you leave it behind! The loss of physicality seems to me to be the best attempt at immortality. There are all these people in America running around trying to freeze themselves after they die, but what's the point? I don't want to be stuck in my body at 80 forever, I mean my back is so fucked now that I should have frozen myself at 18! It's easy to miss the point. Human consciousness is the interesting bit — the bit that will continue to develop. Space isn't the place for bodies — they're for walking down the street with, not roaming the cosmos.

H's a bit of a step, though.

Oh yeah — it's not something we would advocate to happen overnight, but you have to look to the long-term. I'm sure amoebas had a lot of fun slithering around in the sea, but the time came to move on. Getting rid of the physical has to come after the establishment of autonomous communities in space, though there will obviously be glimpses beforehand. As we said in the first issue of 'Ad Astra!' — it's got to be a two-pronged approach. People will be able to enjoy their bodies in AAA communities far more than on this planet.

Er, why?

Because there is just so much interference here. Human beings are subject to unbelievable amounts of influence from advertising, nuclear families, the church and the state. It might sound paranoid, but there is a conspiracy on this planet to make people aspire to being something that is impossible — we're all supposed to be these docile perpetually teenage super-models. It's sick and I want to smash it. Or leave it all behind.

What sort of activities would you recommend to aspiring Autonomous Astronauts?

Everyone has to find their own way, so we can only really talk about what we've done. I would suggest that people look to the experiences they've already had of space travel, or leaving every-day reality behind. The common denominator is dreams — study how you move through space in dreams, look at astral travel, go to a floatation centre, meditate, do whatever it takes. If people have an aptitude at engineering, then designing space craft is a good way to start. The more expertise people bring to the network, the more successful we'll be — that's the whole idea of getting everyone to start their own group. As an information network evolves, we'll be able to compare research and work together to get out there.

One of the main criticisms of the AAA project is that ordinary people just do not have the access to the technology and money that would be needed to

make space vehicles — what is your response to this?

Well, the immediate one is WHY don't people have access to that technology? It's the same reason as why most people on the planet don't have a roof over their heads and decent food. The people with all the power control where all the resources go. So the military and the multinationals get to put their machines in space and we have to worry about whether we have enough money to pay the gas bill. I remember all the science programmes on telly in the seventies promising us all robot slaves and space stations, but what happened? We all have to work twice as hard because a robot could do our job just as well (if we have one) and the only people in space are glorified soldiers or other government lackeys. The space programme was built on the taxes of ordinary people, and all they are getting out of it is a few more ways for the planet to be wiped out in some pointless war. And some good TV images. The second point is that there is a field of misinformation around the orthodox space program. We're just supposed to cheer at the brave scientists of NASA and not try to do things ourselves. But heretics like Steve Bennett in Northumberland still manage to launch their own rockets with a large amount of success, and tiny amounts of money.

A lot of the AAA publications seem quite keen on ranting about NASA....

Yes, and rightly so, in my opinion. NASA is an elite cabal of scientists and people that have consistently pushed the space programme in the direction of the vested interests they serve. Considering their massive budget they've made very little progress towards the realisation of getting humans off the planet — if that was ever their intention.

So they have nothing to offer the AAA?

Very little. I mean, we'll obviously use any of their research that could be of use to us, but our own ideas are far more progressive. I predict that a lot of NASA personnel (and their counterparts in the former Soviet Union) that have any integrity left will jump ship and join the AAA when the time is right.

And how soon will this be?

<Laughs>. It's difficult to say at the moment! It could be sooner than you think. The 5 year plan to establish a world wide network of groups by the year 2000 is looking good — it's just a question of getting the right ingredients together. A new stage in human evolution is just around the corner.

Experiment 8 PostFlight Summary

NASA publication 14-307-1792

Forwarded by AAAUX

With an afterword by ProF. Snorri Sturlason

Sex Consultant to the AAA

(NOTE: Although the Association of Autonomous Astronauts is unable to verify the authenticity of the document that follows, we have included it here because we feel it does represent the narrow-mindedness of those labouring on worthless research projects for government space agencies like NASA. As Prof. Snorri Sturlason indicates in his afterword, by turning these scientific convictions on their head a reversal of perspective is achieved which can begin to suggest the new heights to sexual adventures that the AAA is already looking forward to.)

ABSTRACT

The purpose of this experiment was to prepare for the expected participation in long-term space based research by husband-wife teams once the US space station is in place. To this end, the investigators explored a number of possible approaches to continued marital relations in the zero-G orbital environment provided by the XXXXXX shuttle mission.

Our primary conclusion is that satisfactory marital relations are within the realm of possibility in zero-G, but that many couples would have difficulty getting used to the approaches we found to be most satisfactory.

INTRODUCTION

The number of married couples currently involved in proposals for long-term projects on the US space station has grown considerably in recent years. This raises the serious question of how such couples will be able to carry out normal marital relations without the aid of gravity.

Preliminary studies in the short-term weightless environment provided by aircraft flying on ballistic trajectories were sufficient to demonstrate that there were problems, but the duration of the zero-G environment on such flights is too short to reach any satisfactory conclusions. Similar experiments undertaken in a

neutral buoyancy tank were equally inconclusive because of the awkwardness of the breathing equipment.

The primary conclusion that could be drawn from these early experiments was that the conventional approach to marital relationships (sometimes described as the missionary approach) is highly dependent on gravity to keep the partners together. This observation lead us to propose the set of tests known as STS-75 Experiment 8.

METHODOLOGY

The co-investigators had exclusive use of the lower deck of the shuttle XXXXXXXX for 10 intervals of 1 hour each during the orbital portion of the flight. A resting period of a minimum of 4 hours was included in the schedule between intervals. During each interval, the investigators erected a pneumatic sound deadening barrier between the lower deck and the flight deck (see NASA publication 12-571-3570) and carried out one run of the experiment.

Each experimental run was planned in advance to test one approach to the problem. We made extensive use of a number of published sources in our efforts to find satisfactory solutions see Appendix I), arriving at an initial list of 20 reasonable solutions. Of these, we used computer simulation (using the mechanical dynamics simulation package from the CADSI company) to determine the 10 most promising solutions.

Six solutions utilized mechanical restraints to simulate the effect of gravity, while the others utilized only the efforts of the experimenters to solve the problem. Mechanical and unassisted runs were alternated, and each experimental run was videotaped for later analysis. Immediately after each run, the experimenters separately recorded their observations, and then jointly reviewed the videotapes and recorded joint observations.

The sensitive nature of the videotapes and first-hand observations pre-cludes a public release of the raw data. The investigators have pre- pared this paper to summarize their results, and they intend to release a training videotape for internal NASA use, constructed from selected segments of the videotapes and additional narrative material.

The following summary is organized in two sections; the first covers the mechanical solutions, while the second covers the "natural" approaches. Each solution is described briefly, and then followed by a brief summary of the result. Some summaries are combined.

SUMMARY OF RESULTS

1) An elastic belt around the waist of the two partners. The partners faced each other in the standard or missionary posture.

Entry was difficult and once it was achieved, it was difficult to maintain. With the belt worn around the hips, entry was easy, but it was difficult to obtain the necessary thrusting motion; as a result, this approach was not satisfactory.

2) Elastic belts around the thighs of the two partners. The female's buttocks were against the groin of the male, with her back against his chest.

An interesting experiment, but ultimately unsatisfactory because of the difficulty of obtaining the necessary thrusting motion.

3) An elastic belt binding the thighs of the female to the waist of the male. The female's buttocks were against the male's groin, while her knees straddled his chest.

Of the approaches tried with an elastic belt, this was by far the most satisfactory. Entry was difficult, but after the female discovered how to lock her toes over the male's thighs, it was found that she could obtain the necessary thrusting motions. The male found that his role was unusually passive but pleasant.

One problem both partners noticed with all three elastic belt solutions was that they reminded the partners of practices sometimes associated with bondage, a subject that neither found particularly appealing. For couples who enjoy such associations, however, and especially for those who routinely enjoy female superior relations, this solution should be recommended.

4) An inflatable tunnel enclosing and pressing the partners together. The partners faced each other in the standard missionary posture. The tunnel enclosed the partners roughly from the knees to waist and pressed them together with an air pressure of approximately 0.01 standard atmospheres.

Once properly aroused, the uniform pressure obtained from the tunnel was sufficient to allow fairly normal marital relations, but getting aroused while in the tunnel was difficult, and once aroused outside the tunnel, getting in was difficult. This problem made the entire approach largely unusable.

5) The same inflatable tunnel used in run 4, but enclosing the partners legs only. The partners faced each other in the missionary position.

6) The same inflatable tunnel used in run 4, but with the partners in the posture used for run 2.

Foreplay was satisfactory with both approaches; in the second case, we found that it could be accomplished inside the tunnel, quite unlike our experience with run 4. Unfortunately, we were unable to achieve entry with either approach.

A general disadvantage of the inflatable tunnel approach was that the tunnel itself tended to get sticky with sweat and other discharges. We feel that the difficulty of keeping a tunnel clean in zero-G makes these solutions most unsatisfactory.

7) The standard missionary posture, augmented by having the female hook her legs around the male's thighs and both partners hug each other.

8) The posture used in run 3, but with the female holding herself against the male by gripping his buttocks with her heels.

Initially, these were very exciting and promising approaches, but as the runs approached their climaxes, an unexpected problem arose. One or the one or the other partner tended to let go, and the hold provided by the remaining partner was insufficient to allow continued thrusts. We think that partners with sufficient self-control might be able to use these positions, but we found them frustrating.

9) The posture used in run 2, but with the male using his hands to hold the female while the female used her heels to hold the male's thighs.

Most of the responsibility for success rested on the male here, and we were successful after a series of false starts, but we did not find the experience to be particularly rewarding.

10) Each partner gripping the other's head between their thighs and hugging the other's hips with their arms.

This was the only run involving non-procreative marital relations, and it was included largely because it provided the greatest number of distinct ways for each partner to hold the other. This 4 points redundant hold was good enough that we found this solution to be most satisfactory. In fact, it was more rewarding than analogous postures used in a gravitational field.

RECOMMENDATION

We recommend that married couples considering maintaining their marital relations during a space mission be provided with an elastic belt such as we used for run 3 (see Appendix II). In addition, we advise that a training program be developed that recommends the solutions used in runs 3 and 10 and warns against the problems encountered in runs 7 and 8.

We recognize that any attempt by NASA to recommend approaches to marital relationships will be politically risky, but we feel that, especially in cases where long missions are planned, thought be given to screening couples applying to serve on such missions for their ability to accept or adapt to the solutions used in runs 3 and 10.

NASA Contractor Report 3490A University of (name deleted)

INTRODUCTION

Support for the common-sensical observation that male/female subjects can conduct normal marital relations in a zero G environment with mechanical assistance has been deemed feasible based on the experiments outlined in reports NASW-xxxx, NAS1-xxxx, and NASW-xxxx.

METHOD

The adaptation of current experiments in artificial eye-hand coordination through application of neural networks coupled with on-going cooperating redundant wrist manipulators was performed. The basic paradigm involved attaching each subject to a manipulator and coordinating the motion of the subjects through a two hidden-layer back-error propagation neural network. The output of the neural network stage was fed into a backward- chaining rule based system in order to achieve optimal control of the manipulators.

Two different configurations were tested. The first setting involved the application of a single hold manipulator attached via a rigid waist device. The second configuration, believed to be more stable, involved attachment via three bands that can be arranged in different configurations in order to match the local differences of the particular subjects.

Attachment of the subjects to the harness was achieved through an electrically excited velcro-like coupling, VELEE-2, see reference NASW-5641. This arrangement allowed the subject to experiment with different attachment points via vocal command to the manipulators' control system.

CONCLUSION

The effectiveness of the system was validated through twelve experiments. During the course of these experiments it was determined that the use of the redundant manipulator allowed for single subject use of the system as a unisexual device. We believe that this could be of great importance for long duration flights if the subject was unable to find a suitable partner.

Afterword on NASA Sex Experiments by Prof. Snorri Sturlason

Sex Consultant to the Association of Autonomous Astronauts

We decided to publish this document as evidence of the drastic 'behindism' of NASA. Of course this document could be totally fabricated, designed by the propagandists of NASA to demoralise the AAA in some way (a plan that could only, of course, backfire on these narrow-minded think-tanks of state sponsored space travel). In any case, if for the moment we take this document at face value we can soon see what really lies at the heart of NASA's approach to sex in space. NASA are unable to see beyond the limits of their own sexual ideology, and can only imagine continuing 'normal marital relations' in outer space. If they then start to get into the realms of kinkiness with their proposal for bondage accessories to aid the lucky NASA couples, these activities are still firmly placed within the bounds of heterosexuality. In contrast to this, the AAA promotes a metasexual approach to zero-gravity sex. The AAA is developing its hypothesis that sex in space will be even better than it is on planet earth. This opinion is based on both the psycho-sociological and physiological changes that are expected when we begin to form communities in space. In zero-gravity the possibilities will increase for sex as pure pleasure, sex as an expression of affection or as an exchange of energy, and sex as communication, exploration or meditation. We would label these possibilities as a 'play eroticum' — just try and imagine it! This play eroticum has little to do with who gets to fuck who, but concentrates more on the ambience and tone of a particular sexual act. The AAA certainly do not wish to continue 'normal marital relations' in space. The AAA want the new conditions of zero-gravity sex and will leave the repressive sexual hang-ups of the scientists and astronauts at NASA behind. Why not join us as we fuck our way through the stars?

INFORMATION WAR!!!

The Declaration of April 23rd 1996

From the Association of Autonomous Astronauts

[OFFicially released at 0033 hrs. 23/4/96]

The Association of Autonomous Astronauts move into a new phase with their declaration of Information War.

Whilst space ships must enter the earth's atmosphere at an angle of 33 degrees to avoid burn-out, the Association of Autonomous Astronauts desires only to leave this society behind. At 00.33 hrs. on April 23rd 1996, on the first anniversary of the official launch of both our independent space exploration program and our Five Year Plan for establishing a world-wide network of local, community-based groups dedicated to building their own space ships, the Association of Autonomous Astronauts declares Information War against state controlled and government funded space agencies throughout the universe.

Apathy regarding space travel is now historically manufactured by the control and regulation of information relating to the forms and content of human space exploration. The technological elites attempt to inscribe on the landscape of our memories their own rupture with the history of space travel: their motto could be, "You will be going nowhere. You can only sit back and watch us as we are the ones who will travel through the stars". The Information War declared by the Association of Autonomous Astronauts will liberate history and demonstrate what has always been known by those who will attempt the impossible to achieve the absurd.

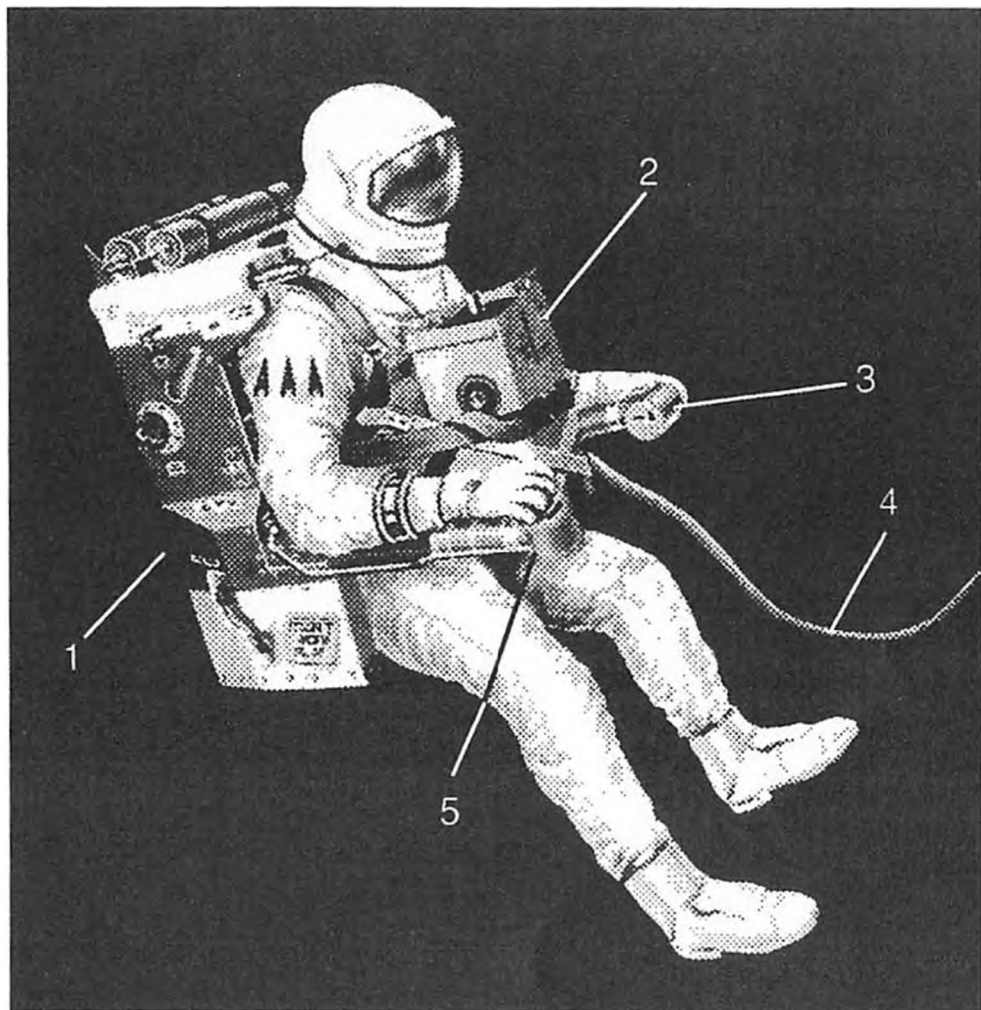
The Information War declared by the Association of Autonomous Astronauts threatens the twilight world of the technological elites. This Information War effort is the force which can create new concepts of space and of space travel. This Information War effort is also the critique of the current state, military and corporate monopoly of space exploration, through which individuals and communities have to create places and events suitable for the seizure of, not just their own dreams of space travel, but also the appropriation of the entire history of human space exploration.

The greatest evolutionary idea concerning space travel is not itself technological. It is the decision to reconstruct current attitudes to space travel in accordance with

the desires of Autonomous Astronauts and a world-wide network of local, community-based groups dedicated to building their own space ships. The autonomy of space travel can be discovered, thus bringing the realisation of life understood as space exploration, which contains its entire meaning within itself.

DEATH TO GOVERNMENT SPACE AGENCIES EVERYWHERE.

ALL POWER TO THE ASSOCIATION OF AUTONOMOUS ASTRONAUTS!



rave in space:

autonomous astronaut dance manoeuvring unit

key. 1. Modular dance manoeuvring unit; 2. Noise box connected to headphones in helmet; 3. Hand control releasing gaseous amphetamines into helmet; 4. Fibre optic cable connected to DJ booth; 5. Hand control For dance movements.

AAA Groups and Contacts

Unlike bureaucratic state controlled space agencies, the AAA develops as a non-hierarchical network of like-minded groups around the world dedicated to local, community-based space exploration programs. Here is a list of AAA branches and some of the specific projects they are involved with:

Inner City AAA — publish Escape From Gravity bulletin. Inner City AAA are also in the process of establishing a World Wide Web site, contact: BM Jed, London, WC1N 3XX
email: AAA@pHreak.intermedia.co.uk

East London AAA — assist with the Luther Blissett 3-Sided Football League and also form a local chapter of the World Committee for the Pursuit of Human Exploration.

contact: Box 15, 138 Kingsland High St., London, E8 2NS

South London AAA — successfully launched Autonomous Astronauts into space as part of their Dreamtime Mission.

contact: Cape Effra, 121 Railton Rd., Brixton, South London

AAA (North) — researching the potential for raves in space and creating music for dancing in zero gravity.

contact: PO Box TR42, Leeds, LS12 3XP

Raldo AAA — publish Ad Astra! newsletter, in which Raido AAA suggest a two-pronged attack on the control process — fucking freely and dreaming ourselves away.

contact: BM Box 3641, London, WC1N 3XX

email: AAA@uncarved.demon.co.uk

AAA (Glasgow Cabal) — 'There will be no single ideology, no training program will be rejected and we will strive to work with the AAA all over the world to be the first to put a free citizen in space...'

contact: PO Box 1238, Glasgow, G12 8AB

AAAUX

contact: 64 Beechgrove, Aberhonddu, Powys, Cymru, LD3 9ET.

email: AAA@fnord.demon.co.uk

AAA Bologna — collect and distribute writing by UFOs

contact: c/o Link Project, via Fioravanti 14, 40129 Bologna, Italy

AAA Rosko — Publish Gravity Z6ro bulletin

contact: c/o Ewen Chardonnet, 59 Rue Lepic, 75018 Paris, France

AAA Paris Sud

contact: c/o C. Cauchy, 92 Rue Didot, 75014 Paris, France

AAA Paris Nord

contact: c/o F. Robin, 94 Rue Legendre, 75017 Paris, France

Ever wondered what sex would be like in outer space? Or why Nasa astronauts on the Space Shuttle must work a seven day week and never get time to play? Here to go is the First Annual Report from the Association of Autonomous Astronauts and it's guaranteed to bring the Dreamtime upon you. AAA groups from around the world present details of their plans to leave this planet by any means necessary. Read their reports and join in with this escape from gravity, an incredible evolutionary process set in motion by the Association of Autonomous Astronauts which will achieve space travel for everyone and a million minds dancing through the stars.

'essential documents for leaving the 20th Century'
Luther Blissett

'details of the next raves in space to be held by the legendary Association of Autonomous Astronauts, the world's only independent space launch program'
I-D

'too esoteric'
James Whale

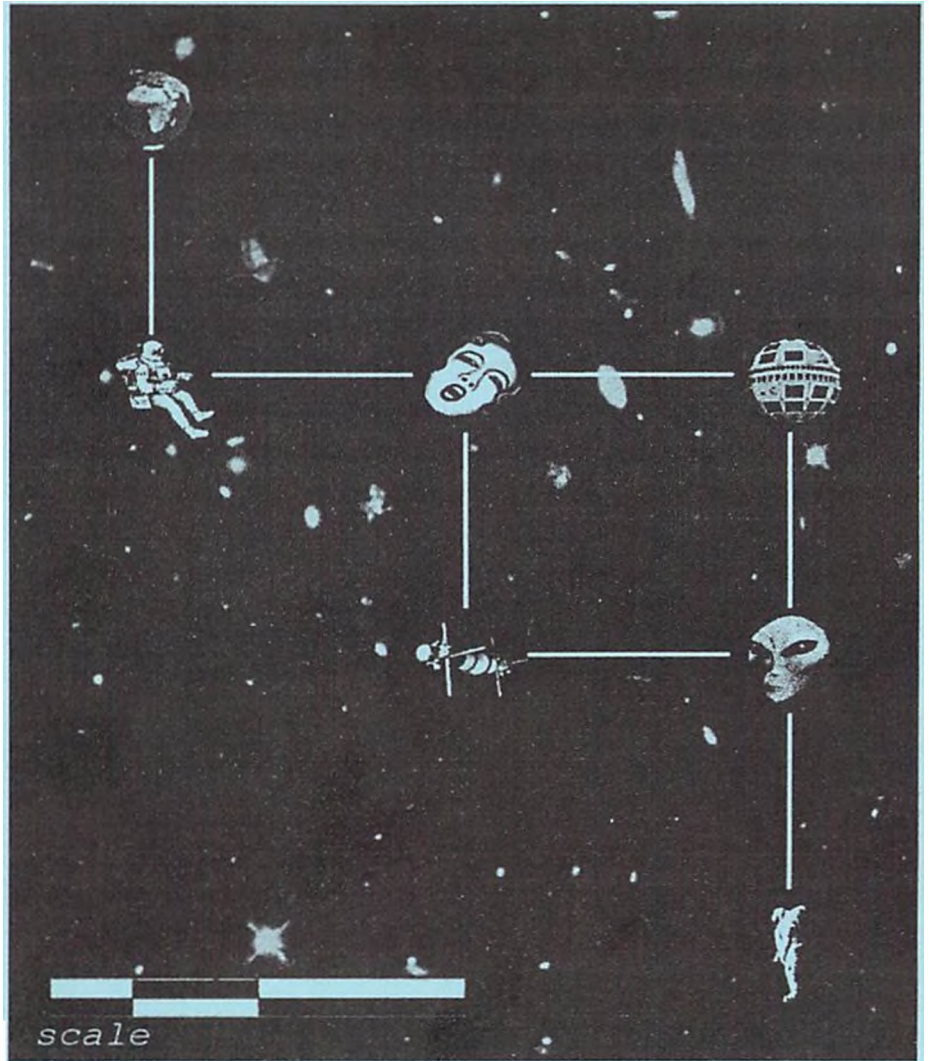
Front cover illustration by Keiti Otto

Published by
Inner City AAA
BM Jed.
London. WC1N 3XX.
UK. Earth



£250

DREAMTIME IS UPON US!



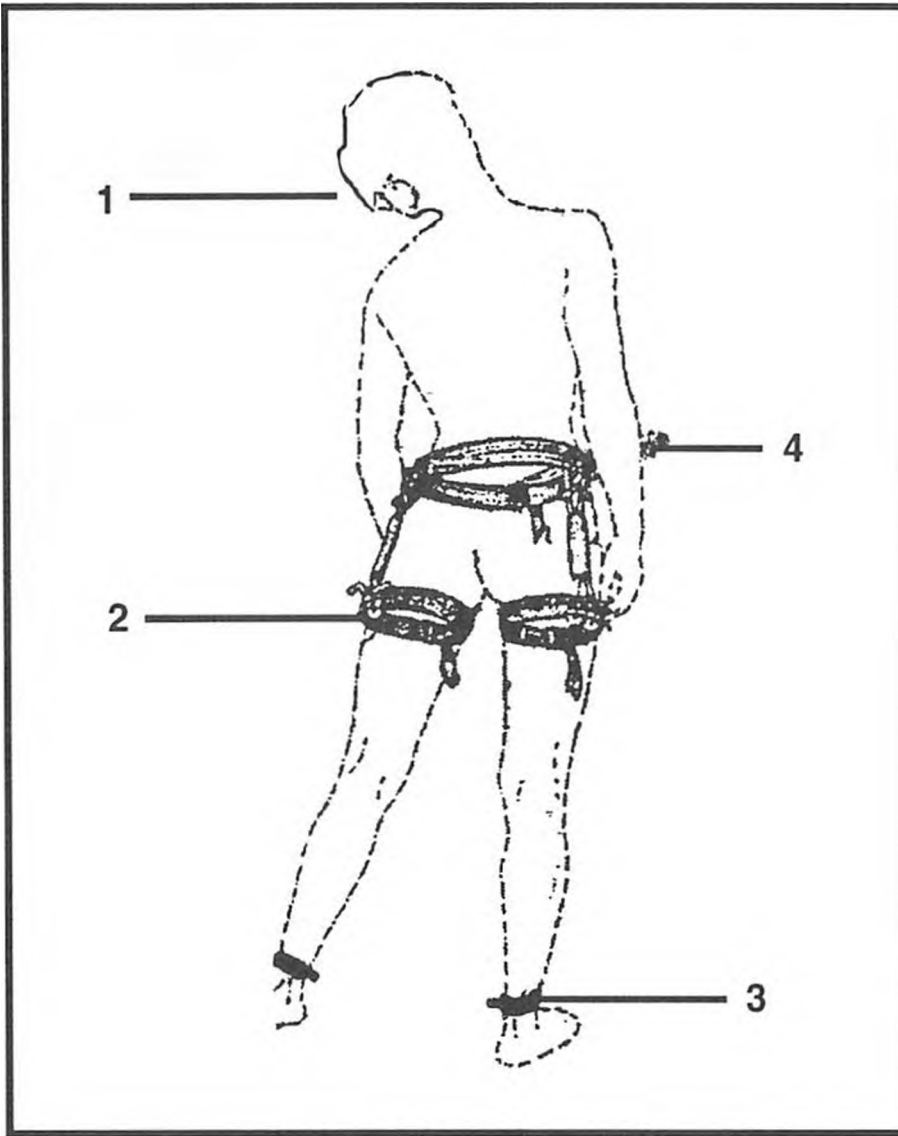
**The Second Annual Report
oF the Association oF
Autonomous Astronuats**

DREAMTIME IS UPON US!

THE SECOND ANNUAL REPORT OF THE ASSOCIATION OF AUTONOMOUS ASTRONAUTS



Published April 23rd 1997 on the occasion of the second anniversary of The Five Year Plan for building a world-wide network of local, community-based groups dedicated to building their own space ships.



sex in space:

autonomous astronaut zero-G bondage unit

key: 1. V R	headset providi	ng mu11 i m	e dia o r g a s m
enhancement	; 2. Scratch	resistant	h a r n e s s F o r
control oF	hip movements	3. Ankle	Straps F o r
omnidirectional positioning;		4. Strap-on	dildo with
spermicide and lubricant inFusion Functio			n s.

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Dreamtime Is Upon Us!

Commentaries in several directions at once on the creation of autonomous communities in outer space

by Jason Skeet, Inner City AAA

Despite the fact that this Second Annual Report for the Association of Autonomous Astronauts that you have before you cannot be considered in any way definitive (since every Autonomous Astronaut is free to publish their own reports independently from each other), I am very pleased to say that I consider that Inner City and Raido AAA have done an excellent job in gathering together a wealth of material from the world-wide network of local, community-based AAA groups, and in doing so they have produced a publication that demonstrates the varied and at times contradictory movements Autonomous Astronauts make whilst escaping from gravity. Indeed, the AAA continues to grow and develop in several directions at once.

One of the trajectories that this annual report will trace is the new phase that the AAA's Five Year Plan for creating a world-wide network of local, community-based groups now moves into. We call this phase Dreamtime, and it is in essence a transversalist concept which helps to define the AAA's total opposition to other existing space programs. Fantastical and yet at the same time intensely pragmatic, the Dreamtime is concerned with the possibilities that open up when we form autonomous communities in space. The Dreamtime asks, "What is the point of going into space only to replicate life on planet earth?" AAA groups around the world are now exploring what kind of experimental modes of living Autonomous Astronauts will create in space, what new social relations will be formed, and what new activities will fill up the empty spaces that had previously fixed the limits of a complacent life back on planet earth. This Second Annual Report outlines how the AAA has declared to those who would be Autonomous Astronauts, the Dreamtime is upon us.

The AAA has launched several media infiltration exercises over the last few months, which have included articles in the Guardian, Time Out and South London Press. These media invasions are dealt with in more detail by our Press Officer's report which follows these commentaries. We are also very pleased to be able to reprint an article that appeared in Goal, the AAA's favourite glossy football magazine. This media activity was to culminate in an appearance on the BBC TV program 'Future Fantastic', alongside the beautiful Gillian Anderson

(Agent Scully in 'The X Files'). That the BBC dropped us at the last minute was no surprise considering the AAA's deliberate embrace of contradictory tensions, and simply served to underline the fact that the media is designed to legitimate the social forces that maintain the status quo regarding space travel. Whilst cynicism and despair about the kind of society we live in increases, the AAA becomes more and more the only realistic prospect for the total transformation of society that is necessary for the realisation of independent space exploration. However, the AAA's psychological operations against the media will of course continue.

On April 23rd 1996 the AAA declared an Information War against government-funded space agencies throughout the universe. At the time, this was the latest phase in the Five Year Plan for establishing a world-wide network of local, community-based groups dedicated to building their own spaceships. Autonomous Astronauts were not surprised when, in August '96, with the US government's announcement that it had possible evidence for life on Mars, NASA was actually launching a new counter-attack against the AAA's space program. In fact, this was nothing more than carefully staged propaganda designed to manipulate public support for an increase in the NASA budget. NASA ask "Is there life on Mars?" and want to spend billions on a trip to the red planet. But for the AAA space travel is an evolutionary process in which we create autonomous communities in space. As 'Musings on Meteorites' indicates, the Raido AAA report on the life on Mars scam, NASA's Martian fantasy will not divert the spread of the AAA's Information War against the state, military and corporate monopoly of space travel.

After the Second World War, organisations like NASA emerged to regulate and control the developments in space exploration technology. Since the collapse of the cold war myth, NASA has been struggling desperately for a new identity. It no longer has the Soviet enemy to compete with, and must dream up new excuses for itself. The AAA has consistently rejected the rationale of government space programs which, dominated by the world-view of engineers, regard the universe as a vast machine that can be manipulated according to certain laws and principles. In line with the concepts of Elliptical Action as further outlined in this report, we completely oppose the idea of terraforming other planets. (Terraforming is the creation of a potentially life-supporting atmosphere on a planet through the acceleration of this process by an outside force. This may come in the form of exploding nuclear weapons above the planet's surface or by causing a succession of meteorites to hit the planet. A massive 'greenhouse' effect is created, thus beginning the process that hopefully leads to an atmosphere capable of supporting carbon-based life-forms — terraforming has been proposed for Mars). The AAA understands that terraforming will be the action of a capitalist

system that, completely out of control, has exhausted the earth's resources and requires another planet to devour.

The AAA has formed an approach to technology that is primarily concerned with investigating how a specific technology is used and who gets to use that technology. It is inevitable that the technology to build spaceships will get cheaper, or even that new technologies will be developed that make present-day rocket propulsion systems entirely redundant. The AAA is the world's only space program that makes technological issues secondary to the concern with what we will be doing when we form autonomous communities in outer space. All of the documents presented here point towards conceptions of space exploration in which the imagination is central. In doing so, Autonomous Astronauts create a complex interactive project that anyone can participate in, and which completely changes existing notions of space travel.

It seems that since the AAA was launched, the subject of independent space exploration has gained an extensive exposure in more mainstream discourse. This has not simply been a direct result of AAA propaganda drives, but also due to a process that evolution theorist Rupert Sheldrake has termed 'morphic resonance'. As our ideas filter out through society, and as more people become exposed to the possibilities of space travel, it becomes easier for others to be affected as well, and the results of this cannot be described in purely causal terms. Already we are seeing our ideas resonate in films and adverts and amongst people who know nothing of our existence. As well as a wider acceptance of the possibility of non-governmental groups building spaceships, this has also been reflected in the growing interest with ideas that cannot be explained by conventional science. One variant of this has been the notion of aliens coming to earth, which probably points to a general despair with everyday life that extends throughout society. In fact, a film like 'Independence Day', that depicts an aggressive alien invasion, is really about the crisis of confidence at the heart of western capitalist society. Any threat to capitalist culture has to be portrayed as being completely alien, and it is no coincidence that almost the final image in the film is that of American, world-saving heroes smoking huge, fat cigars — an image that actually represents the power and privilege of victorious capitalists. However, the AAA happily declares itself to be in league with aliens, and that we plan not only to destroy the state, corporate and military monopoly of spaceships, but also to obliterate human civilisation as we know it.

AAA groups develop specific strategies for engaging in the process of social transformation that they have dared to dream of. One such strategy for the redistribution of resources throughout society is an AAA inspired competition for the first privately-funded group to have sex in space. The XXX Prize Foundation,

based in London, has announced that it intends to pay £1 million to the first privately-funded team to launch a craft into sub-orbital space — about 60 miles — and to then engage in sexual intercourse whilst up there. This sexual act may take any form and involve any number of people, but visual documentation must be provided to prove that the sex did occur in a weightless environment. Meanwhile, other AAA groups continue to point out how the process of creating autonomous communities in space must go hand-in-hand with an identical process back on planet earth. Wealth will then be re-defined in terms of the quality of life within autonomous communities in space. Autonomous Astronauts are making this future happen.

The AAA has always opposed those who still view the world through the ideological telescopes of government space programs. For example, we reject discussions about the future of the British state which never get beyond farcical arguments about whether a Republic (with a President) is better or worse than the continuation (but with reforms) of the monarchy. The AAA looks to the sky whilst pointing out that neither are acceptable when we create autonomous communities in space. Monarch or President, it doesn't matter which, both represent a centre of gravity for a hierarchically organised society. As several of these AAA reports indicate, by escaping the gravity of history and using technology to sustain life in a zero-G environment, we simultaneously destroy the present order of knowledge and open up new possibilities for experimental forms of living. And furthermore, as Autonomous Astronauts create for themselves an extra-terrestrial consciousness, they will jettison all earth-based notions of national borders and state controls.

Not only is the AAA combatting the government, military and corporate monopoly of space travel, but Autonomous Astronauts are also fighting the increasing number of private enterprise space exploration groups. Raido AAA's report 'Who Owns Outer Space?' shows how these conquests of zero gravity space will be a continuation of the imperialist occupations of planet earth. The Catholic Church has even discussed with NASA a plan for the conversion of aliens to Christianity. But as the technology to go into space becomes cheaper, the AAA will be concerned with how that technology is used. Plans to create a space tourist industry confirm that the myth of the 'free market' will be projected into space in a bid to further fabricate the fantasy of capitalisms that are inescapable and omnipresent like the force of gravity. The AAA opposes the 'wild west' pioneer metaphors put out by many of these space age entrepreneurs by bringing to space travel a class dimension, and demonstrating how economic austerity is manufactured by those who have a vested interest in preventing the working class from building our own spaceships.

Autonomous Astronauts have been criticised by anarchists for advocating the benefit of out-of-body experimentation as part of our investigation into new concepts of space. These cretins cannot understand how it has become possible for us to destroy the old Gnostic concept of a division between inner (mental) space and (physical) outer space. Behind their nostalgic tales of squatting buildings and fighting the cops, is a self-righteous belief in the sanctity of the body and in what they describe as 'authentic' experience. Like members of a religious cult, their attitudes to others are completely pre-determined by the delusion that they have finally made sense out of the world. The AAA, on the other hand, doesn't need to make any sense, as we are far more interested in questioning our own theory and practice. So, whilst revelations about life existing elsewhere in the universe will have major implications for every control process, the AAA refuses to possess a set of beliefs in anything. But this does not make us nihilists; what we do is set in motion contradictory ideas in order to further our intention to construct spaceships for ourselves. The text produced by AAA Glasgow Cabal, for example, can be interpreted as both steadfastly serious and extremely ironic. The AAA is a myth that deconstructs itself, or to put it in other words, a complex and continuously evolving story that began with the slogan, 'Only those that attempt the impossible will achieve the absurd'.

Everything that you read here must be taken seriously, or in other words, the AAA means exactly what we say. That is to say that what we say is not intended to be interpreted as metaphors for something else. When we talk about building our own spaceships we really mean just that. However, it does follow from this that what we have to say can have many different and complex levels of meaning to it. For example, the myth of space travel as the 'final frontier' is like that other myth about private space enterprise in a universal 'free market'. These myths are designed to mask the social forces that actually shape the present-day state, corporate and military monopoly of space travel. The AAA opposes these myths with our own specifically constructed and contradictory propaganda. These rhetorical constructs are often put into orbit around the concept of space travel as being inherently bound to human evolution. So, without subscribing to the notion of technological progress, an idea used to justify all manner of control processes, the AAA can oppose the 'pioneer spirit' mentality by simply stating that the next stage in human evolution is to go into outer space.

But the AAA is not an utopian current for fin-de-siecle bargain hunters. The AAA is interested in the new social relations that exist with the creation of autonomous communities in space. This evolutionary process continues the moment someone opens their mind to such possibilities. According to our analysis, the AAA occupies a unique vantage point from which a multitude of historical trajectories may be traced. And yet, as a network of local, community-based groups who are

not seeking to impose their visions of space exploration on anyone else, it has become clear that in outer space no-one will be concerned with the present-day organisation of knowledge. That is, the compartmentalisation of knowledge into the particular categories developed by capitalist culture over the last 500 years. It is from this perspective that we regard the responses made by certain left-wing academics to the AAA's space program, and in particular their accusations of an avant-gardist posturing lingering within the AAA's ranks. How can the AAA, as a world-wide network of local, community-based groups that simply aims to achieve space travel for everyone, be regarded as an elitist organisation? These blockheads, so desperate to defend their own piece of intellectual property, are completely unable to understand how the AAA regards history merely as a collection of fictions. Autonomous Astronauts will pick and mix the contradictory and divergent ideas that they wish to use for their own explorations.

A fundamental strategy developed by the AAA has been the ability to move in several directions at once. I am certain that this Second Annual Report produced by Inner City and Raido AAA sufficiently demonstrates this need, with the inclusion of AAA groups as diverse in their strategies for escaping gravity as AAA Kernow's reappropriation of the Cornish language, the Disconauts AAA's unashamedly hedonistic all-night party proposals, AAA Paris Sud with their detailed inquiries into the nature of Elliptical Action, and the unique attempts at furthering human evolution carried out by AAA Nissa. Indeed, this text itself has demonstrated some of these omnidirectional and yet simultaneous movements through different dimensions and concepts of space. Hopefully, these various strands throughout the AAA will meet for further cross-fertilisation at our Intergalactic Conference scheduled to take place in Vienna at the end of June 1997. But the real challenge remains — how to continue the Dreamtime by building our own spaceships and constructing autonomous communities in outer space.

A Press Officer s Report

by John Eden, Raido AAA (20/3/97)

It's been an interesting year, both for the AAA and government space agencies. The false marker-point of the millennium has lead to a questioning of our role on the planet and what lies beyond it. The AAA has been approached by many media workers, both hacks and sympathisers, in order to gain those precious soundbites or column inches. Since our programme began 2 years ago there has been an incredible upsurge in the coverage and interest in outer space. Over the last 12 months the AAA has promoted itself in many ways: in print, on the radio and TV, hosting rooms at parties and training days, doing spoken word presentations, on the internet, and by many less obvious means.

As the AAA moves in several different directions at once, we have been able to launch ourselves into a multitude of arenas simultaneously. This has been very interesting for a number of reasons:

Firstly, it gives us the opportunity to enter dialogue with many different strands of society.

Secondly, it allows us to introduce the different facets of our programme to people who would perhaps be put off them in other situations — for example, we are able to talk about the same ideas with football fans, tech-heads and pagans.

And thirdly, it acts as propaganda and hopefully inspires others to join our programme, or start their own.

Indeed, we've been so successful since the last report that a number of allegations have arisen that I would like to deal with here.

There seems to be an absurd perception that because we gain a large amount of media coverage that we are only interested in ego aggrandisement and that various groups and individuals involved with the network are trying to build a career or grab some fame. This kind of thinking just exposes the failures of some of our 'contemporaries'. Unable to get much support for their own projects, they assume that the AAA lacks their 'substance' or is some kind of allegory of their own beliefs. I've had to say this a lot, but here goes again:

All the Association of Autonomous Astronauts is interested in is building an

international and intergalactic network of groups dedicated to forming communities in outer space. OK?

Similarly, I have recently been personally singled out for an attack by the supposedly socialist publication 'Between the Lines'. Most of the allegations are from the usual stock-pile of cliches (CIA plot to dupe bitter and twisted lefties, blah blah blah), but I should perhaps point out that I am not the 'Leader' of the AAA and I certainly don't have 47 bank accounts!

The staid state-sponsored space-agencies seem to be running scared as well. Summer 1996 saw the launch of NASA's Mission H.O.M.E. project (Harvesting Opportunity for Mother Earth), "a multi-year drive to captivate and educate the public about the benefits and wonders of outer space". Run by NASA¹, 2 other space agencies, and 16 corporations, this is clearly an attempt to co-opt the minds of planet earth into accepting the dominant paradigm and all the usual bullshit that goes along with it. NASA and its cronies want to take on the public, who are already captivated by space, and sap their energy into its own system.

Space travel has become fashionable again and we can see its representation spreading throughout the media. This best example of this is perhaps the film *Independence Day* which was impossible to escape from last summer.

Like all films about outer space, this offering from Hollywood merely reproduces the ideology of those that the AAA opposes. While we liked a lot of the special effects, the film itself offered us no glimpses of how we wish to lead our lives after leaving the planet.

All the aliens in the film do is work, or breed. All the humans in the film do is work, or raise families.

We do not take it as given that aliens (whether 'good' or 'bad') will automatically contact government agencies in the first instance. Indeed they may be waiting for humanity to evolve beyond having such oppressive apparatus before making themselves known anyway. Unlike the scriptwriters of this propaganda, we do not wish for independence from the rest of the universe. What we desire is independence from governments, gravity and gormless 'feel-good' films like *Independence Day*. We are anticipating the day when us and our allies from other planets will be able to live together in autonomous communities dedicated to pleasure and exploration.

As the current Press Officer for the AAA, I am often asked what techniques I use to gain coverage. People are often surprised at the answer, which is as few as

possible. The vast majority of coverage has been initiated by the media rather than the various AAA groups — the main source of news is other news. Being part of the AAA network should never be a full-time job and I am relieved that it's been both fun and easy.

The reason why we are so successful is simple. What we offer is a chance to explore, to live. Not to escape, but to engage with life fully, away from all the gravity-bound distractions that infest planet earth. We don't put ourselves in the media because we think we have something that is the only way forward, or because our ideas are fabulously advanced. We do it because the time is right. Our ideas are already in everyone's heads.

Notes:

0. The AAA's Press Officer post is rotated between groups on an annual basis.

1. *NASA Tech Brief* July 1996.

The Anarchists' Ball

by Michael Hodges

Three goals, hexagonal pitches...The rules have changed over the years, but FIFA would have a field day with this lot. *Goal* shrugs off the shackles of organised leagues and hangs out with the anarchists.

It is unlikely that Luther Blissett is even aware of the fact that he's the inspiration behind three-sided football, a form of the game that 'deconstructs the mythic bipolar structure of conventional football'. But then Watford is not a hotbed of class war and, although it is rumoured that he organised a three-sided football league during his playing days, Blissett probably isn't attending Hackney Anarchist Week in east London. Goa/is, however, and it is here that we encounter the Luther Blissett 3-Sided Football League, named after the man himself. The game has been further developed by anarchist group the London Psychogeographical Association (LPA).

Played on an hexagonal pitch between three sides, each defending one goal, the

aim is not to score the most goals, but concede the least. Goals are conceded when the ball 'is thrust through a team's orifice', so dissolving 'the homoerotic/homophobic bipolarity of the two-sided game'. Put simply, three-sided football is, ideally, an exercise in co-operative behaviour, with one side persuading another to join in a campaign against the third — thus breaking down the very basis of capitalist organisation — and all before teatime.

Hmm. Today's game involves fellow anarchists the Association of Autonomous Astronauts (AAA) who are developing an independent space-travel project based on the premise that all we require to travel the universe is imagination and a map of another planet. Accordingly, today's match is to be played on the surface of the moon, or Hackney, depending on who you believe.

Gathering in St. Barnabas church hall, the assembled anarchists, amateur astronauts, baffled hacks and the merely curious are asked to form three groups, autonomously of course, and issued with Bartholomew's maps of the moon's surface.

John Eden of the AAA joins our side, Group One. "We're going to the moon now to find a suitable site to play three-sided football. We're starting from one of the lunar seas, the Mare Heraculeum." So, we begin milling around looking for a football pitch and resisting all bourgeois notions of imposed order. Consequently we fail to get anything together. Perusal of the map suggests that the north end of the moon is flattest, and thus more suitable for a pitch. Eventually, following what suspiciously sounds like an order to get on with it, we start out, and immediately get lost. No wonder. According to the map, we are in a 20-mile crater with no obvious way out.

A friendly local stops to offer assistance. "What you looking for mate?" The north end of the moon. Unimpressed, he walks off to the pub, muttering. It's tempting to join him but at that very moment one of our number finds a street corner and, according to the map, Apollo 13's landing site. Appropriately, the American flag is found — or at least a pair of trousers on a line. Beneath them, uncannily, at some point in the past goalposts have been painted on the wall. John looks triumphant; his plan (sorry, autonomous collective decision) is working. Sadly, if not strangely, the playing area is only the width of an east London pavement. Defeated, we return to the Mare Heraculeum (let's call it the church hall for convenience).

Groups Two and Three report back. A serious and politically committed conversation ensues, punctuated only by the mobile phone of another journalist. He is, perhaps, a man who hasn't got the hang of the property-is-theft side of anarchism. Group Two report that not only did they find a spaceship (to be

expected on the moon) but also a 'No Ball Games' sign, which is something of a blow to our hopes.

The third group have found a part of the moon which bears astonishing resemblance to Grove Street Park. One astronaut thinks carefully, "It's probably better to play on grass." Conventional? Probably. Bourgeois? Perhaps. Sensible? Definitely.

We head for the park. Richard Essex of the LPA gives us a short lecture. "Three-sided football offers unique problems. How do you keep your team together? What is your identity? The very boundaries of what a team actually *is* can loosen; we can discover new ways of organisation."

It is at this point of anti-hierarchical anarchist debate that the correspondent from another football magazine chooses to ask Richard Essex if he is in charge. This really is the wrong question. Essex, kindly, lets it go and continues. "This is not just a case of scoring goals and its not just about footballing skills, other skills are required, too."

Mainly, it seems, the skill to trick people from another team into thinking you are going to form an alliance with them. This is illustrated early on in proceedings when Jason Skeet of the AAA, calling for the ball, takes delivery of the pass and promptly scores in the goal of the side the pass came from. Embarrassingly, this is the end that *Goal* is defending. More embarrassingly, it is one of our representatives who has been so obviously and completely duped. Worse still, it's me. It has taken a very short time to realise that with three sides playing one is going to be picked on. It is us.

Both the other two groups press towards our goal, indulging in an orgy of free-scoring libertarian collectivism. The attempt to defend is made all the harder by not knowing any of the people on your side, while furthermore most of them are turned out in gear that could best be described as 'New Age'. Gradually I recognise the man with the purple spiral on his head as being on my side. We start to develop an understanding down the right-hand side. Unfortunately, it isn't an understanding of three-sided football.

We remain under the cosh and the score reaches 4-0-0. But then Group Three let in a goal and suddenly the wisdom of their pact with Group Two seems less sure. Tentative steps are taken to reform the on-pitch alliance, but talk of oppressive structures and fascistic centre-forwards gets us nowhere. Then a burly Australian in a rugby shirt, who's come for the fun, barges through and lays it on. The goal may be no more than a discarded Cure T-shirt and a smelly black jumper, but it's

there in front of me. I shoot, I score, the Australian cuddles me. We're 4-1-1 and the game is anyone's.

A singular feature of three-sided football is that casual passers-by are as entitled to play as the original participants. Before long an Italian runs on and proceeds to push, dig, goal-hang and score with all the flamboyance and petulance his footballing heritage can muster. Ignoring one third of the pitch, he's either a fascist or he doesn't see the third goal, but as his only words of English are "Goal! Goal!", it's difficult to find out which.

The man runs riot and soon the scores are in the region of 5-3-6, but no one is really sure. The more professional of the anarchists respond to the challenge in a suspiciously organised way. John, however, maintains a rigorously un-ordered democracy, regularly swapping keepers and giving the ball away whenever the build-up looks promising. Jason, in Group Two, has no such qualms, taking advantage of a pitch which allows him to be both libero and striker.

The correspondent from another football magazine, unable to play because he is wearing an Armani suit of doubtful provenance, looks on from the sidelines, baffled. Our Italian guest, unaware of three-sided football's commitment to the non-fostering of aggression or competitiveness drifts off when it becomes apparent that everyone else is ideologically unwilling to fight for victory at all costs, or in my case, simply too knackered to carry on.

The cure T-shirt is recovered, breath is regained, and 'homoerotic/homophobic bipolarity' declared soundly beaten. We head off autonomously and literally, over the moon.

This article has been reprinted from the August 1996 issue of 'Goal magazine'.

Musings on Meteorites

by Raido AAA

“Is there life on Mars?

IS THERE LIFE ON MARS?

Is there life in Peckham?”

Alexei Sayle - Hallo John, gotta new motor?

And so yet another wonderful chapter in the history of the universe opens. There's life on Mars! Really? Well, sort of. It's difficult to get to grips with any real analysis amongst so much noise, but we will try.

Someone (NASA) found something (magnetite) in a meteorite (ALH84001) from Mars, or somewhere. And it looks like it might¹ be the sort of thing that a one-celled organism might have left behind it if it was wobbling about millions of years ago.

The *day before* Clinton stood in the White House harping on about the US's “aggressive” space programme being “vindicated” by the find “in these harsh economic times”², his competitor Bob Dole launched his ‘Republican National Platform’ containing a commitment to a manned flight to Mars if elected. (And we're in the middle of pre-election fever at the time of writing...)

The global media then whipped up a frenzy of feel-good reports - often nicely packaged with Hollywood glitz in the shape of footage from the film ‘Independence Day’. Just as wars and disasters in other countries seem to magically appear to divert attention away from trouble at home, the fossil on the meteorite arrived splat in the middle of “these harsh economic times”.

And before the tests are even completed Russia and the USA are already competing with each other to get to Mars next year³, at an estimated cost of \$150 million per launch.

Why did this exciting revelation occur this year, when NASA was worrying mightily about its budget? And how does this fit in with a 30 year old US Government Report⁴ that suggests that any discoveries of evidence of alien life should be withheld from the general public for some years for reasons of public order?

Government space agencies again show their corruption. The life on Mars spectacle is just another chapter in the history of jingoism, oppression, self aggrandisement and electioneering. Again we see the possibilities for space exploration used like counters in the game of global politics, just like those other counters: war, poverty, starvation and every conceivable form of torture.

The AAA has said time and time again that it is futile to expect any steps towards establishing communities in space from these agencies. They require a population imprisoned on this planet for their very existence.

The point is not whether life existed on Mars millions of years ago. The point is WHAT are NASA and their opposites in Russia and Europe going to USE that knowledge for. The point, as ever, is what *kind* of life is there for the rest of us while the hypocritical back-slapping in the White House and the top secret military installations continues?

Talking about life on planet earth is like talking about rope in the house of a hanged man.

Notes:

1. 'New doubt over 'life on Mars' findings' *Electronic Telegraph UK News* Thursday 3 October 1996
2. Speech at White House on Search for Life on Mars Conference August 7, 1996, 1:34 p.m.
3. NASA launch the 'Mars Global Surveyor' 6/11/96. Russia to follow with 'Mars 96' on 16/11/96
4. 'Proposed Studies on the Implications of Peaceful Space Activities for Human Affairs', Brookings Institute report delivered to the Committee on Long Range Studies, NASA, November 1960. Submitted by NASA to the 87th Congress, 1st Session, April 18, 1961. *House Report #242*, Serial Set Vol #2, #12338. Reported in the New York Times Dec 15th 1960

Spatial Practices and Elliptical Action

by Christophe Cauchy, AAA Paris Sud

Having already proposed the essential maxims of Elliptical Action, we now wish to discuss the basic principles of independent space exploration.

From a purely technical perspective, the existence of autonomous and subjective conditions regarding the practical aspects of spatial experience cannot be demonstrated any further. A number of issues have emerged and confirmed the validity of our aims.

However, several questions still remain. According to the first contact made between the pioneers of independent space travel and previously unknown life-forms, the establishment of a two-way communication process requires that we leave behind a belief in the creative liberty of each individual.

The specific contribution of every astronaut to the realisation of a spatial praxis goes through an exteriorisation and then rejection of the powerful relationships that affects a recognition by the other of our legitimacy. But, although it is difficult, this legitimacy can escape from the arbitrary culture which it objectifies. It is not only a relative force, supported by non-elliptical claims and actions.

That said, it does permit an expression, directly or across various elements of mediation, of the material and symbolic significance of its representations. It follows the creation of cultural models that correspond to particular structures and forms of social routes. To reduce the level of communication with the other to within the arbitrary culture results in information being used as domination. Contrary to this, the purpose of Elliptical Action is, in a very profound sense, to transform information into formation.

Government space programs do not realise how the systems of production and distribution are well defined in economic and symbolic practice. This type of practice excludes all possibility of elliptical information (see the recent developments in Information Theory). This is also equivalent to a rejection of the principle that there are many different ways to encounter Elliptical Action (condition number 4).

It is because it lacks an economic or symbolic plan of any worth that our action will not aim at imposing its own legitimacy. On the contrary, so much is revealed

of its own Being, it can do nothing but exclude from itself modes of production dominated by rational action.

If one does not negate the entropic effect of Elliptical Action, the elliptics and illusions which are attached favour a combination of the misunderstood and the recognised in what lies underneath, or the non-spoken. The emission and the comprehension of an elliptical message (under the conditions of intergration in an evolutionary spiral of infinite radius emanating from an ∞ point — we refer readers to the article 'Elliptical Action' in the AAA's First Annual Report) cannot be deduced from its intrinsic characteristics. This is not a tacit delegation of a larger mass of information but a spontaneous translation of a higher subjective action.

Opposing the hetero-regulation of serialised spatial practices, the AAA network is working towards developing the conditions for autonomous space exploration. We must appreciate the value of practice, and of opinions and ideas that may be contradictory and divergent. Because it is not only about forgetting pre-determined choices as also having the determination to reproduce the subject's own intrinsic properties and dispositions regarding that which is to be considered as the studied object. Materially or symbolically, the deviant object produces its own legitimacy. The process which aims to reduce the properties of the other object to the properties conferred on it by the dispositions (or intrinsic properties) of the transmitting subject, show the incapacity of science — in the pay of state controlled space agencies — to have an awareness of the weakness of their own investigations.

Incapable of thinking of the universe as a zero-gravity space, they stubbornly insist on demonstrating the validity of a rational (and mercenary) exploration of it. Mapping out the elliptical dimensions of the galaxy, it is prepared for a rule of chaos which threatens any tidy dynamics. Any space/time voyage must be autonomous and independent because space itself demands it in all its autonomy and complexity. In this sense, it cannot be and must not be given over to any established organisation which reduces it to an empty space of the senses.

Sex in Space

by Luther Blissett

Of all the things people do, at home and in private, usually with close friends, sex alone is subject to extraordinary interference and control from outside forces. This is no accident — everybody is aware of its power. Even if only for a few moments, individuals can release a power and energy from within that renders any system of society, or regime, meaningless. It is a liberator. Even someone in solitary confinement can indulge in it, and in their fantasies travel into any situation or possibility unfettered, and, at the moment of orgasm itself, to be both blissfully vulnerable and undeniably free, elsewhere, filled with energy.

The repression of sexual desire functions to make people submissive and inclined to irrational behaviour and thus paralyses their potential for rebellion and leaving the planet.

Sexuality is as fundamental as it is universal. We have, therefore, found it rather sad that our researches into sex in space have so far turned up very little. NASA's poverty of thought is demonstrated yet again when they push sex right to the bottom of their agenda and even deny it. This is hardly surprising when we consider that the organisation is made up of engineers and quasi-soldiers. It is a patriarchy like all state agencies. 90% of all NASA astronauts have been male, even though women make better ones (by and large they eat less, take up less room, need less oxygen, and in zero gravity the need for physical strength is minimal). The first female astronaut wasn't even consulted about her menstrual cycle by the boys in the backroom - they just packed 2 years'supply of tampons on board and scuttled off!

All of the literature we have seen on the subject repeats the dull phrases of efficiency and repression: "Astronauts face a workload busy enough to ensure such matters are not a priority. However any future flight to Mars, for example, would take a very long time, and the physical and psychological well-being of the crew may drive this subject onto the agenda." "In-flight intercourse would help relieve astronauts of the enormous amount of stress they undergo during missions." It is the language of dead, sexless lives, of work making Jack a dull boy.

We have been unable to come up with any references to masturbation in outer space and have therefore surmised that either:

- a) It has occurred but has been covered up.
- b) Only sexually repressed astronauts are selected.
- c) Some kind of military equivalent to bromide in tea is being utilised.

However sex is such a natural, vital part of life that it will emerge regardless...

Whilst NASA will only state that the first married couple to go on a mission together were on the space shuttle *Endeavour* in September 1992, their counterparts in the former Soviet Union are not so bashful. We have discovered that Svetlana Savicka, a Russian cosmonaut, fucked freely in *Jaljut 7* as far back as June 1982. Whilst we applaud this, we are saddened by her bosses' response which was just to initiate a plan to conceive the first child in outer space, as if sex was merely for procreation.

The Association of Autonomous Astronauts is eager to promote a metasexual approach to fucking in zero gravity. We reject utterly current space programmes and their prioritisation of work over play, of commerce over pleasure. We believe that sex will be even better in outer space and that it should be freely available for all. One only has to look at any of the numerous fetish magazines to see the immense amounts of creativity that humanity has put into its sexuality, and we expect this to increase in outer space as new dimensions and possibilities open up.

Elaine Lerner, an American inventor, has already patented a harness to allow one partner to exercise control of the movements of the hips of the other partner during a zero-g fuck. And many bondage enthusiasts are already experimenting with gravity-defying pulleys and ropes to enhance their orgasms. We predict that a whole range of new sexual expression will begin when we form autonomous communities in outer space. Not just the new positions that zero gravity will allow, but whole new ways of relating to each other. *Variable* gravity will make extremes possible for S&M enthusiasts, and we expect a whole range of new fetishists and pervers to emerge, once free from the restrictions and guilt of planet earth. As we adapt to life without a planet, our bodies and organs may evolve into something else entirely, either through new forms of body modification, or just from living in new environments. The possibilities are limitless.

The AAA is eagerly awaiting the chance to take their bodies to new peaks of pleasure in the depths of space.

Down with restriction! Playtime forever!

The XXX Prize Foundation

Sex in space is necessary, evolution demands it

For immediate release

£1 MILLION COULD BE WON BY THE FIRST PRIVATELY-FUNDED GROUP TO HAVE SEX IN SPACE

The XXX Prize Foundation, based in London, has announced that it intends to pay £1 million to the first privately-funded team to launch a craft into sub-orbital space — about 60 miles — and to then engage in sexual intercourse whilst up there. This sexual act may take any form and involve any number of people, but visual documentation must be provided to prove that the sex did occur in a weightless environment.

The XXX Prize Foundation maintains that the purpose of this competition is to show that our destiny as human beings is in outer space.

The XXX Prize Foundation is interested in the new possibilities that are opened up when we form autonomous communities in outer space.

The XXX Prize Foundation hopes that this competition will demonstrate that the point of going into space is not merely to replicate life on planet earth.

The XXX Prize Foundation expects those who enter the competition to rise to the occasion by presenting to the world previously unimagined sexual positions enabled by the freedom of a weightless environment.

Luther Blissett, President of the XXX Prize Foundation, states that although not all the prize money has been secured, he is confident that the competition offers a unique opportunity for both individuals and companies to invest in the future evolution of humanity. Anyone interested in contributing to the prize money should contact the XXX Prize Foundation immediately.

The XXX Prize Foundation hopes that one day we will all enjoy a life-time of zero gravity fun and frolics.

Competition rules and entry forms are available from:

The XXX Prize Foundation

BM Jed

London

WC1N 3XX



The XXX Prize Foundation intends to pay £1 million* to the first privately-funded team to launch a craft into sub-orbital space — about 60 miles — and to then engage in sexual intercourse whilst up there. This sexual act may take any form and involve any number of people, but visual documentation must be provided to prove that the sex did occur in a weightless environment...

* subject to the prize money being raised. To make a donation contact the XXX Prize Foundation, BM Jed, London, WC1N 3XX, Earth.

Who Owns Outer Space?

by Raido AAA

It is a truism that in current society you can have anything you want, as long as you can afford to pay the price. Everything is one big shop window on planet earth, and for those of us tired of shopping, withdrawal often seems like the best solution. But increasingly, even the avenues of escape are being auctioned off to the highest bidders.

An organisation calling itself the Lunar Embassy¹ is already selling the moon piece by piece. \$16 US (plus tax and shipping, of course) will buy you a 1,777 acre patch on the light-side, "...probably the most romantic and original present you could ever give to a loved one. Sharing this gift under a full moon has become the pass-time of many of our clients, romantics and visionaries from all over the world."

The Lunar Embassy boasts 16 years in business and "over 7,000 satisfied customers, including 2 former US Presidents". Registered under the US Homestead Act of 1862, their 'right' to do this is the ancient swindle yet again: "It's a bit like the old west: Who stakes their claim on a piece of land gets the best property....as the Americans were the first to walk on the moon and plant their flag on it...it could be argued that if the Moon belonged to anyone, it certainly belongs more to the USA than any other nation."

It is, admittedly, early days yet — and we're sure that the legality of this venture will be challenged (not least by the Universal Lunarian Society, who are selling off chunks of the lunar crater *Copernicus* for \$50 an acre²). It seems likely that the argument will revolve around who owns the moon and planets, rather than if such a concept is desirable in the first place.

The Association of Autonomous Astronauts are trying to achieve new ways of living in outer space. Ways that go way beyond our conceptions of existence on planet earth. Ways that allow people to achieve their full potentials, exercise their imaginations and... well, we don't even know the rest yet.

We've been working towards this aim for 2 years now and we're only beginning to see the full extent of the possibilities. We're also beginning to see our ideas become co-opted by the powers that be. At the end of last year NASA and the

Space Transport Association (an alliance of 16 aerospace firms)³ signed an agreement “with a view to establishing a space tourism business”⁴. Dr Jack Mansfield, who signed the agreement for NASA had this to say:

“Up till now, space has been a young man’s game, an astronaut game, a government game. Soon it will be anybody’s game, as costs come down. *From now on, NASA is in the business of helping people to make money out of space.*”

We expect to have our ideas ripped off, but we’re far from happy at having them sold back to us at a profit afterwards.

Space Tourism looks like the big thing for the next decade, with early estimates (both Japanese and American) putting flights at the year 2010. Don’t hold your breath, though. It looks like another diversion for the oh so world-weary rich. \$4,000 dollars a ticket will gain entry to the proposed ‘space hotels’ which will include all the usual consumables like sports facilities, TV, a low gravity shower, karaoke, and a window view of the Earth⁵. Even when the price inevitably decreases, the prospect of ‘Butlins’ on the moon is too disgusting a waste to contemplate. We don’t want to leave the planet only to find another High Street full of WH Smiths and Burger Kings.

“The moon is a barren wasteland... sunbathing is out because there is no ozone layer to shield you from radiation.”⁶

Tourism is about maintaining your composure, about bringing your hang-ups and parochial attitudes to other places. It is a sterile, pre-packaged adventure to take your mind off the stresses of home. We want to travel, to explore, to take control of our own lives and share our experiences with those we encounter. We want to take chances, not holiday snaps.

The Catholic Church has also entered the picture. Four centuries after burning philosopher Giordano Bruno at the stake for having the temerity to suggest that there may be an infinite amount of planets, they have also teamed up with NASA⁷. Father George Coyne, Director of the Vatican Observatory, is looking for life on other planets — so he can convert them to Christianity. Words fail us!

As ever the most interesting developments lie outside of the shopping precincts and boardrooms. The street finds its uses for everything. There is already a network of hobbyists building rockets in their garden sheds and garages. A group of hackers working under the name H4G13 managed to bring chaos to NASA’s WWW server earlier this year⁸ with a fraction of their computing power and

resources. The AAA doesn't need a business-plan to get off the planet — the most powerful rocket fuel we have is the power of imagination.

Smash the hotels! Squat the moon!

Notes:

1 <http://www.moonshop.com/>

2 'Space colonists start buying land on moon at \$50 an acre' *Sunday Times*, 5/1/97

3 Possibly the same mysterious 16 firms involved in the H.O.M.E. project mentioned in the Press Officer's Report? Apparently they include Lockheed, Honeywell, American Express, Northwest Airline and Hilton Hotels.

4 'Book a day trip to the stars' *Observer Sunday Review*, undated press clipping early 1997

5 'Watch This Space' *Sunday Telegraph*, 4/2/97 & 'Japanese tourists to blast off for the final frontier' *Guardian*, 11/2/97

6 'Out of this world' - article on space tourism in *High Life* - an undated airline magazine

7 'But could ET believe in God?' *Sunday Telegraph*, 4/2/97

8 'Hackers Pierce NASA Net' *Washington Post*, 7/3/97

Dear Fellow Space Citizens

by AAA (Glasgow Cabal)

The dream of immortality has become reality. Ok, the technology isn't here quite yet, but before you die it will be. That means anyone born within the last 30 years has a good chance of catching the age wave and surfing that fucker all the way to hari-kiri, 'cause this is one wave that's never going to hit the beach. And with infinite life-spans we will be forced to look at how we run the show; we'll realise like a dog that's had his nose rubbed in it that you can't crap in your own living-room and we'll reach for the pooper-scooper and clean this planet up! And when the bio-chip gets here and we all have satellite cellphones implanted in our brains and 'the net' has become the BrainNet and we're all telepaths, we'll understand the world from all possible points of view simultaneously and no-one will hurt anyone ever again, not that you could, 'cause by then bodies will be as clothes are to us now; shred one and you can just get a new one, in any size you like!! Some techno-naturalists won't even wear them, but will just live in the net, naked as the day they were cloned!

Yes, this is the way it's going to happen, this is the way evolution works; not as a smooth process of gradual change but in fits and starts, all the necessary mutations piling up until the potential is there and then — WALLOP — you are now a proud member of the new species — HOMO TECHNOLOGUS. But there is one variable not yet taken into account, the most important 'genome' in the modern selection process. Every gene you have inherited up until this point has had one purpose; to propagate itself as far as it can in time and space. Some genes make you strong, some make you smart, some make you attractive to the opposite sex, but it is the elusive money-gene that will decide if you are a candidate for elevation to that higher state of being. Let's face it, if you aren't rich, you're going nowhere. With population levels the way they are, you think they're going to give you a chance to live forever? Who are you trying to kid? And as for all that other stuff, the telepathicancercutebraincloning stuff, well that would be just wasted on us. But we'll be sufficiently close genetically, at least at first, to make damn good guinea pigs for all their new cyber-tech.

BELIEVE IT!! Put yourself in their place. They will be as Gods to us, but they will still call themselves Human! And we will be as animals to them, because we will be a different species! And it's the money-gene that separates us; the "I just want to make enough money to be comfortable" ethos, with its unspoken but omnipresent "and FUCK everyone else" clause that will decide who lives forever and who gets to hang with the dinosaur and the dodo. FUCK all the gurus that told us money was no substitute for enlightenment; have you noticed that they're all stinking rich? Or at least rich enough. The joke is that until you have had riches beyond your dreams you can never see their point of view; you live in a twilight-world where every square peg of truth you see is sanded down to fit into the round hole of your poverty. And they've planned it all! They invented the Internet — a major mutation — in '73 as a proto-BrainNet, but suppressed it until they had the MoneyNet in place: a Yang for every Yin, an evil twin, life and death; the world-system has to be in chaotic equilibrium in order to spawn new forms of life. You may think I'm a crank, but at least I'm cranking something. At the very least you should by now be trying to think of some get rich quick scam to balance your karma for the next stage of evolution.

What's that you're saying? You don't want to live forever, anyway? Well, either you've got a bad gene or you're just plain lying, 'cause what you've failed to grasp is that now immortality is actually here, if you can't make it or don't want to, you're looking at extinction. And we're not just talking about your puny 'individual consciousness', which never existed anyway, not in the way that you believe, but your entire genome, eventually your entire species, will be wiped out. If you don't believe a word of this, read on; you might get a laugh. If you're too old or too poor to live and you want revenge then read on, because revenge is sweet, especially

if there's widespread death and misery involved. And there will be, because the MoneyNet and the BrainNet can never reach equilibrium; the planet's resources are sucked out through commerce and converted into information and when the Mothership's fuel runs out you end up with a world of people who know everything but have nothing to eat.

This is the law of Entropy, not as taught in schools, but as laid down by the quantum theory: the massive energy of the Big Bang is never lost, but instead is bound up in increasingly complex molecules. Eventually these molecules cross the boundary of what we call life and organise themselves in increasingly complex configurations. The amount of information needed to describe the Big Bang is small in mathematical terms; the 'chaos' of the initial state is in fact more ordered than the complex state we exist in now, which takes a great deal of information to describe. We watch this self-organisation of matter and see it as an increase in the orderliness of the universe because we are part of the system, not realising that as life creates itself, the universe dies. We feed on the energy of the Big Bang and create energy as a waste product. All the internet does is allow us a means of producing this waste more efficiently, thus depleting the earth's resources even more quickly. If you take the total cost of all the energy from photosynthesis of the sun's rays, through the formation of fossil fuels and their extraction as fuel and plastics that went into the manufacture of the computer I'm typing these words on, and all the machinery needed to produce it, and add to that the total cost of everything that went into life-support of all the people involved, and add to that holistic effects, it works out 10¹³ US Dollars for you just to be reading this article. This Second Annual Report you hold in your hands is a 'wealth' of information beyond your wildest dreams! The imbalance between available resources and our needs is the cornerstone of all barriers to human evolution, and is responsible for all conflicts; personal, racial, national, whatever, but it is not a consequence of scarce resources, rather it is our inability to harness them effectively which holds us back. Physical waste like extraneous packaging, deforestation, overfishing, loss of land to pollution and all the environmental stuff, we all know that shit could be managed better, but soap operas, computer games, Christmas movies, talk shows, fashion magazines and the rest all represent an even more massive expenditure of resources for zero return. It is this vast consumerist pit that needs to be filled, and the only way to fill it is to create as much useful information as possible, to convince Them to put a stop to the horrendous mis-management of resources and bring the rates of energy use and information production into a synergetic equilibrium which will provide the complexity required to propel us to the next evolutionary stage. If this turns out not to be possible the next best option is to gather as much of the available resources as you need and get the hell out of here.

The Worst is Yet to Come!

Message No.3 Issued by AAA Paris Sud

Not only is modern man incapable of leaving the one-dimensional world in which he remains 'locked' — thanks to the laws of gravity — but, moreover, he is ignorant of the extent of his freedom.

The approach to ellipsis can and must be seen as a betrayal of the liberal model of community; an ideal which aims at enriching man in all kinds of civilised characteristics: moral judgement, reason, private property, guilt...The sacredness of the individual and his inalienable rights and freedoms? Let's not wait! Autonomous space has made such questions pointless. Elliptical Action is not an exercise based on pre-established references and contingencies.

On the contrary, the Galaxy, as mysterious as it is unfathomable, offers us the opportunity to free ourselves from humanist thought (or, one could say, from anthropocentric obsession). Is individual well-being compatible with any social system? Who cares! What we envisage isn't the problem of establishing a system of co-operation between individuals who each hope to benefit, thus reinforcing the idea of freedom that must be fought for and won. The world is not space, it is not even a deformity but rather a divergence. Autonomous spatial action cannot base itself on moral criteria or behavioural norms — products of a rational way of thought. Individual well-being, such as it is and such as it could be, is above all the product of an instrumental relationship between man and his surroundings.

The illusion of being understood and that of understanding reinforce each other — they don't, however, imply an understanding of this illusion. Yet this is a constituent element of Elliptical Action (condition Number 5), and thus of the autonomisation of elliptical space. The statutory legitimacy of Man is an illusion, and nothing more. Reason is a means of perpetuating what one has acquired, a particular manner of using what one has acquired in expressing the principles of an objectified relationship between what has been acquired and a collection of social or spatial characteristics that are still to be acquired.

For us, as Autonomous Astronauts, illusion is a parabola on which we nourish our autonomy. The subjective nature of our action defines the VIRTUAL ELLIPTIC. Experience, sense and being are closely linked in an expanding universe. The relationship to the Cosmos is indivisible from the spatial practice. In effect, Elliptical Action is perceived (not conceived) as the product of the interiorisation

of subjective conditions of existence in space which arise from the interrelationship between an object with divergent rationality, an alien (time traveller) and a collection of dispositions on the perpetual interactions within the universe. How can one render obsolete the notion that he who acts must refer, even without knowing it, to a sub-set of determinations objectivising the space in which he is deployed?

Disconauts Are Go!

by Disconauts AAA

Forget Apollo, NASA and the Space Shuttle...the most exciting explorations of space in the last 30 years have been carried out through music.

Emerging on the radical fringes of jazz in the 1950s, Sun Ra (1914-1993) and his Intergalactic Research Arkestra (as his band was later known) set the space vibe in motion with interstellar explorations like 'Space Jazz Reverie', 'Love in Outer Space', 'Disco 3000' and the film 'Space is the Place'.

Described by one critic as a "comic-strip version of Sun Ra", George Clinton developed his own funky cosmic Afriquant mythology in the 1970s through his work with Funkadelic and Parliament. For instance, the album 'Mothership Connection' (1975) is based around the concept of aliens visiting earth to take the funk back to their own planet.

Sun Ra and Clinton's work can be read as a sort of sci-fi take on Marcus Garvey. While Garvey dreamt of Black Star Liners shipping black people from slavery across the ocean to an African utopia, they leave the planet altogether.

Space continued to be preoccupation during the 1970s disco boom. Derided by rock critics for its lack of serious content, disco had a distinct utopian element. In disco the intensity of pleasure on the dancefloor was reimagined as an ideal for

living rather than just a Saturday night release. The implicit fantasy was of a 'Boogie Wonderland' where music, dancing and sex were organising principles, rather than work and the economy. "Lost in music, feel so alive, I quit my nine-to-five", as Sister Sledge put it.

In the unpromising social climate of the 1970s, this wonderland was sometimes projected into space. Earth, Wind and Fire (who recorded 'Boogie Wonderland') combined elements of Egyptology and sci-fi with albums like 'Head for the Sky' (1973) and 'All n All' (1977) with its cover pic of a rocket taking off from a pyramid. In the late 1970s there was a rash of space themed disco hits like Sheila B. Devotion's 'Spacer' and Slick's '(Everybody goes to the) Space Base' (1979), the latter imagining the space base as disco and social centre rather than military-industrial installation.

Some of these space records can be viewed as simple cash-ins on the popularity of Star Wars and similar films of this period, but was there something deeper going on? While the sale of disco records reaped big profits for the record companies, the logic of the dancefloor was potentially at odds with the society of domination. On the floor pleasure was elevated above the puritan work ethic and hierarchies of class, race, gender and sexuality were (sometimes) dissolved.

Discos (like today's dance spaces) could have been the launchpad for explorations of different worlds on earth and beyond, powered by the Dance Disco Heat energy on the floor. In this light the disco icon par excellence, the glittering mirror ball, has to be re-evaluated. Detailed archaeological investigations of the alignment of these spheres of light suspended high above the dancefloor will doubtless reveal that they were installed to equip dancers with a rudimentary astronomical knowledge to help them find their way around the universe.

The Terrorist LiFt-OFF Equation

by Gregory's Fan Club Attrocity Gazette

Since our proposal is to leave Earth and escape pseudo-gravity, there are some of us who will desire to put their ideas into practice. Two very distinct projects now seem to emerge. These two approaches may be very different, but both allow a realistic solution for those concerned with autonomous space travel.

The first concept-solution would obviously be to build one's own spaceship and to leave our planet by this conventional method. This vision demands specialist skills and a certain amount of hardware. This may appear to be the simplest solution, perhaps even the most radical, but certainly not the cheapest in terms of energy, time and money.

The second consideration is equally obvious. Hijacking. Our cause is just. We have to stand up for our rights to zero gravity. The reasoning behind this notion of appropriation won't be explored here, all we are saying is simply that this concept will be central to our movement.

The practical aspects of hijacking interest us more. Even more so because there are essentially two approaches. The first calls upon the individual to take action and can be described as illegal journeys ('Voyage clandestine'). This technique simply involves squatting a spaceship. Don't laugh; it will happen.

The second approach represents the more professional route, by infiltrating an official organisation and then taking control of a flight; that is, seizing the controls and thereby 'detourning' a government space agency mission. A form of terrorist appropriation that is pure and beautiful.

So this is the basis to a reflection that not only engages the author, it will be of concern to our planetary movement and will develop and rally international forces, mobilising the energy of a huge number of activists. We will not cease to maintain that our cause is just and that we will eventually prevail. We are the pioneers of new possibilities, free, autonomous and spatial.

All of this does presuppose that we have the determination to accomplish these tasks, and follow through with the consequences of decisions that we have made (each one of us). We will support and use the most advanced ideas of our time. Among our numbers are new scientists, specialists in alternative propulsion

systems and extra-terrestrial life-forms, linguists, maverick mathematicians, eccentric geniuses, data-freaks; also underground activists and subversives; all of them disenfranchised, alienated and dangerous. We must never underestimate our power. It will grow and nothing can stop it. Our synergy is total and elliptical.

AAA-KERNOW - REPORT

Stardate as postmark

Space Bothers and Space Sisters!

Attention all shipping! Please Distribute Wildly!

We have sat quietly in front of computer monitors for too long. The AAA Kernow is now rapidly shrinking as more and more of our members set forth into SPACE.

It has been rumoured that a symbolic warfare has broken out in retaliation for the destruction of the fictive alien visitors by computer virus in the NASA-Imperialist motion picture 'Independence Day'. Computer viri temporarily wiped out all UK-DSS computers this month and replaced files with a replicant simulacra sunspot activity, something on the lines of the plot of John Carpenter's 'Call it Sleep'. 'Call it Sleep', you may recall, was a low-budget sci-fi horror story where alien beings run the world through subliminal signs placed on consumer products and newspapers - which is where Jean Baudrillard-arse got his daft idea for 'post-modernism' from, via his barmy pal, Guy Debord. Baudrillard-arse claimed that history had ended and there was no longer any difference between one film or simulacrum or another, as you can fill in the backgrounds with computers these days. This led educated observers on both sides of the channel to agree that Adolf Hister couldn't really be a fascist because he's on Mute and he did that thing with Re/Search, and it's all irony these days.

The Baudrillard-arse-NASA-Disney conspiracy is too long and boring a story to go into now, but it has something to do with the god Apollo having the ability to transform himself into a mouse, and the fact that Eurodisney is in France, and that Disney couldn't even draw Mickey Mouse before they put him in cryonic suspension and nothing means anything anymore. Baudrillard-arse proposes that we should follow the example of the Sun which 'sacrifices' its energy to us. This is obviously nonsense - as everyone in the AAA Kernow knows - the Sun is not a person but the nearest star to the Earth and has no choice in the matter of keeping us warm, because of something to do with Physics and Black Holes.

AAA Kernow denounce the work of Baudrillard-arse as a Blairite plot to divert the economy from improper Space Exploration using a map of Hackney to find your way round the Moon. The Spectacle is not total, it finishes east of the Tamar. We have air, water and rockets! And we are too lazy to use them!

As language is a virus from outer space and the word is made spiritflesh, it is fitting that that we here in AAA Kernow have abandoned grammar and other so-called 'structural coherences' by doing occasional deliberate spelling mistakes and leaving out important words just to irritate the gravity-bound 'pro-AAA'ists. The revivals of the Cornish languages are a case in point: the word for 'Astronaut' is proposed as masculine and feminine NOUNS in 'The First Hundred Words in Cornish'. Honestly! We cannot even be bothered to reproduce the daft words they propose. Nor can we be bothered to take the book out of the library and study it carefully before we just pile in and slag it off willy nilly. These throwbacks propose to launch a post- modernist non-PC language on us. For us Celts-in-Space the verb 'to astronaut' is trans-genic. It is important and at the same time unimportant to encourage complexity in the overly-simplistic field of Space science. The only good language is a Dead Language! We are now offering a Dictionary of (Space-) NEOCornish please send Three English Pounds CASH or any plastic toy with a spacey theme, to the address above and below. The (Space-) NEOCornish dictionary is essential for every (smashed?) seriously cultured Autonomous Astronaut, and all funds received will go towards the purchase of ROCKET FUEL for the greatest good of all Celts-in-Space.

We are happy to announce the re-discovery of Two Terrestrial Zodiacs in Cornwall, one on the Lizard Peninsular and one on Bodmin Moor. This is the first stage in a dis-unified field praxis. This is the best thing to happen since Bez re-joined Black Grape. To paraphrase Luther Blissett: "It's an electric line to your (Ophiucchan) zodiac sign". A full report will appear shortly in NETwork NEWS.

We are getting further away. We are tickling the testicles of the Gravity machine. The AAA is the man or woman not sitting beside you any more. They have rockets in their pockets and have gone into space!

OFF THE PLANET!

gans gorhemmynnadow a'n gwella

Gomma Goes To Space

by East London AAA

The East London Association of Autonomous Astronauts is proud to announce the highly remarkable results of its experiments in space travel. Our theoretical base has been the work of the noted physicist, de Selby, who is perhaps better known for his work on ecological issues. It was his first rate research which revealed that night-time, far from being a natural phenomena, was the result of 'black air', whereby accumulated industrial pollution made the air so dirty that it was no longer possible to see through it. Likewise sleep, far from being necessary for human health, is simply the body's reaction to breathing in this pollution. His views have been taken up by the primitivist writer John Zerzan, whose essay *Never Say Night* argues that prehistoric humanity lived in an idyllic world of perpetual day, and that the advent of the use of tools caused sufficient pollution to induce short bouts of night, and the consequential sleep. The sleeping state stimulated a state of intoxication called dreaming which in turn was responsible for the development of language, early religious forms, such as shamanism, and ultimately the whole sorry cycle of events which culminated in contemporary civilisation.

However, our project was stimulated by another aspect of de Selby's work — particularly his ruminations in the *Layman's Atlas*. Here his astute mind unravelled some of the absurdities of conventional notions of space. Standing at

a point on the postulated spherical earth, he says, one appears to have four main directions in which to move, viz., north south east and west. But it does not take much thought to see that there really appears to be only two since north and south are meaningless terms in relation to a spheroid, and can connote motion in only *one* direction; so also with west and east. One can meet any point on the north-south band by travelling in either 'direction', the only apparent difference in the two routes being extraneous considerations of time and distance, both already shown to be illusory. North-south is therefore one direction and east west apparently another. Instead of four directions there are only two. It can safely be inferred, de Selby says, that there is in fact only one possible direction, properly so-called, because if one leaves any point on the globe, moving and continuing to move in any 'direction', one ultimately reaches the point of departure again.

The application of this conclusion to his theory that 'the earth is a sausage' is illuminating. He attributes the idea that the earth is spherical to the fact that human beings are continually moving in only one direction (though convinced that they are free to move in any direction) and that this direction is really around the circular circumference of an earth which is in fact sausage-shaped. It can scarcely be contested that if the multi-directionality be admitted to be a fallacy, the sphericity of the earth is another fallacy that would inevitably follow from it. De Selby likens the position of a human on the earth to that of a man on a tight wire who must continually walk along the wire or perish, being, however, free in all other respects. Movement in this restricted orbit results in the permanent hallucination known conventionally as 'life' with its innumerable concomitant limitations, afflictions and anomalies. If a way can be found, says de Selby, of discovering the 'second direction', i.e. along the 'barrel' of the sausage, a world of entirely new sensation and experience will be open to humanity. New and unimaginable dimensions will supersede the present order and the manifold 'unnecessaries' of 'one directional' existence will disappear. It was from this vision that we drew our inspiration.

From our ranks a gentleman called Gomma stepped forward to be our first explorer of these new and unimaginable dimensions. The method we used was straight-forward. We acquired a studio flat and removed all the furniture except the bed, and painted everything white. The bed had white sheets. Gomma, dressed in white silk pyjamas, would lie on the bed until the trans-dimensional movement occurred. We agreed to abandon the experiment if nothing happened within forty days. During this period Gomma would eat no food, but would be provided with water. The rest of the group would visit him regularly and make sure that his health was not suffering from the experiment. The first sign of any illness and the experiment would be abandoned. The following are notes extracted from the day book we kept throughout the experiment:

Day 10: The subject confessed a sense of demoralisation. He was worried that he would not be able to see the experiment through to the end. After a discussion where he was reminded that such a reaction was as to be expected after the novelty of the first few days of inactivity had worn off, it was agreed that the subject would be provided with a fourteen pound hammer.

Day 11: Our solution to demoralisation has served to create new problems with the neighbours complaining about the noise and enquiring what we were doing in the flat. Our explanation was met with disbelief, and they decided to stick to their original hypothesis that we were demolishing the place.

Day 12: Noise abatement officers tried to gain admittance to the premises but were refused. The hammer has now been wrapped in several layers of white silk, which we think will muffle the sound.

Day 15: Subject has abandoned hammering, explaining that it filled a very useful role over the last few days but now was no longer necessary.

Day 19: Subject gave a curious account of flying through the air at great height. In many respects this contained similarities to accounts of astral projection. The subject gave an account of 'flying' over Europe and across Africa. The description tallied with other accounts of such travel even though the subject has never visited Africa. However the climax of the account meant that the whole has to be treated with a certain amount of scepticism. He described how he met a hippopotamus in the African bush at which his he became sexually excited and his penis became enormously swollen and that he proceeded to have sex with the creature. The subject claimed "She was . . ." concluding the sentence by kissing his bunched finger tips.

Day 20: A copy of du Garbandier's derogatory article from *l'Avenir* was found tucked down beside the boiler. In this text du Garbandier claimed to have deciphered the *De Selby Codex*, which he claimed was little more than a repository of obscene conundrums, accounts of amorous adventures and erotic speculation 'all too lamentable to be repeated even in broad outline.' However the specific example referred to is 'an act of the grossest bestiality performed with an hippopotamus'. The subject was confronted with the document and in the ensuing discussion it was concluded that reading the text had provoked a hallucination, that such would have been the result of reading any text, and that the hallucination could not be attributed to the *l'Avenir* article in particular. The subject was asked how the text had come to be in the flat at all. He claimed no knowledge of this but speculated that it was probably left accidentally when the flat was being painted white. He stated that he had found the text behind the lavatory cistern

whilst he had been involved in the hammering, and that it had proved instrumental in moving beyond the hammering stage. He claimed that he had read the article, some 1,200 words long, perhaps seventy or eighty times during the last few days. He apologised for not informing us of this development, but pleaded that although agreeing to a regime of no written text for forty days, he found the chance encounter with such a startling piece of misinformation too tempting to give up after a fortnight without gazing on the written word.

Day 21: Subject requested a tin of black paint and a one inch paint brush. The bed was aligned at 23° west of north and a black line painted along its middle and then extended across the floor, up the wall, back across the ceiling, down the other wall, finally joining up with itself again. "I think we're nearly there" the subject claimed.

Day 22: The subject has now painted a similar line on his white silk pyjamas — down the back, around the crotch and finally ending up with an arrow below the chin.

Day 23: When the facilitator arrived at the flat today the subject was gone. We can only conclude that he has succeeded in travelling along de Selby's 'second direction' along the barrel of the sausage.

We have long been aware that in life success is generally harder to deal with than failure. Among our group there were evidently those who had thought that there was little chance of success in the stated object, even though they hoped the experiment might shed light on other matters. Following this complete success, we are now faced with perhaps an even more daunting task — establishing contact with Gomma in those 'new and unimaginable dimensions' and should he so desire ensuring his safe return to the limitations of our one-directional world. We have set this as our goal for our next year of experimentation.

N.B. Comrade Cosmonaut Gomma has no connection with the Italian publisher of the same name, whose one-directional existence remains unperturbed by any of the East London Association of Autonomous Astronauts' activities.

Mission Report

by Astronaut V.Fiag/1 71 06 13 LMT 37 oF AAA Nissa

It all began in the Place du Palais de Justice in the old Nice Comedia del Arte where I obtained 1mg of Rohypnol which set up a mild temporal shift, just in time for my return to the launch pad beneath the railway bridge.

First, a digression to explain why I wanted to become an astronaut: it is because I am scared of catching Parkinson's Disease when I get older, so as a preventative measure I am taking anti-Parkinson's drugs and try to grasp the basics of being an astronaut by exploring the streets of Nice.

Hidden at my headquarters is a box of Akineton downers (30 for 24 Francs) which produce a mixture of stabilised auto-propulsion and feed-back with a delay effect. The fire of the comet which serves as my vessel rages and to appease my thirst for love I must quench it with 8mg of Lamaline (opium powder) aah, you see?! How beautiful virtual love is with my trusted troubadour Manuel and his blond page-boy. Whilst contemplating the Milky Way, we break the host, me and the troubadour, a steel grey Moscontin.

Saturday was given over to exploring musical galaxies which populate an electronic Cosmos enslaved by microprocessors. Hours and hours of musical infrastructures inspired by circadian rhythms. But by the dead of night, after several pints of Murphy's and Courage and another tablet of Lamaline (a very cunning move) there is an hour of temporal flashbacks containing translation vectors situated parallel to the axis with an abscissa measuring five years back, an interval equivalent in space to only 150 metres. A hilarious encounter with the sympathetic face of a Tower because of the loss of sight. On Sundays, my town becomes a funpark where I can be found attached to my Sega Playstation console, with the willing and voluntary assistance of 12.5 mg of Stabion (30 for 72,20 Francs), also known as Snoosex during the reign of our great Forefather Philip K. Dick, and its companion, who specialises in the fight against cockroaches and other bugs, I also nominate, 10mg of Anafranil (60 for 33 Francs). This really was the magical world of W. Disney.

But we do not wish to dwell for too long in the hyperbolic cavity of the Cosmos and leave to explore a strange Lorenz Attractor: Artane gives off powerful and mega-complex hallucino-kinetics. Thanks to the neural-networks of Hypernet.com, I was immediately able to contact my homepage guide to heretical

synthetics, and could procure in a vestry of the Church of Our Lady 2mg of Ariane and a 5mg Ariane tablet. This was a screeching Roland TB303 ritual and a multicoloured explosion of hallucino-kinetic flashes. And I even made a visit to Genesis' Museum in his temple of psychic television.

On Wednesday came the exotic call from the country of a thousand flavours: Morocco. After having skimmed through Rimbaud and his beautiful Abyssinians. Even though Mr. Ariane is there, I am feeling as wise as a herbalist and ramble off on a flying carpet to the Sahara Desert. One must follow the star of Berger. It is time to go back.

Thursday, I stuff myself with cakes flavoured with exotic spices, but all the same there comes the big chill-out brought on by temporal over-voltage caused by the affects of memory. This delusion was necessary to trick those who guard the gates of a system which wants to prevent the AAA from achieving its noble mission and grand, philanthropic goal of exploring the Cosmos. It was easy to infiltrate the network via a mnemonic trap-door. Thursday evening, and with a clear conscience, I take 150mg of Tercian in liquid form which will give me sweet dreams.

Autonomous Astronaut Radio Interview

Broadcast on 'The Robert Elms Show',

Greater London Radio, 6/12/96

Robert Elms: Today we have a member of the Association of Autonomous Astronauts. What?

Chris Sullivan: What?

What? (laughing). Yeah. The Association of Autonomous Astronauts.

R: Who are what?

Well, we're a world-wide network of local, community-based groups, all dedicated to building our own space ships.

R: Seriously?

Yeah, very seriously.

R: 'Cos when, er, it had on my bit of paper "Chris Sullivan coming in with a spaceman", which is the sort of thing that they tend to write on my bits of paper.

Right. Well, what we want to do is destroy the present day monopoly of space exploration which is maintained by the government and corporate or military interests.

R: Right.

And basically open it up so that anybody can —

R: Not *Chris*!

Yeah, Chris if he wants...

C: No, no.

R: No?

C: No. (laughs)

R: So come on, Chris, tell me a bit about the literature and stuff you have in front of you.

C: Well, it says at the beginning, here that you often get asked by media hacks if the AAA is all a big joke. But then in your thing here (points at the 1st Annual Report) you have this thing about 'Roaches in Space', where you sent two, er, *cockroaches* into space and it says that practical details such as toilets and physical exercise for the inhabitants of this minuscule cabin lead to delays and problems.

Well, the 'Roaches in Space' project was some people in France, I represent a London based group, so I can't really speak for everyone.

R: But you are serious about it?

Oh yeah, we are serious about it, and when people ask if we're a joke or if it's a metaphor for something else we have to tell them "no".

R: So if there's a group you must have meetings?

Well, as I've said it's a *network*, and we have a 5 year plan which started on April the 23rd 1995, which was also the official launch of the AAA. And that 5 year plan is to establish by the year 2000 a world-wide network of local, community-based groups.

R: But what's the aim of the organisation? To get you up in rockets?

Well, the immediate aim is to set up that world-wide network. And as a network it allows us to travel in several directions at once. In other words we don't have a fixed agenda for how we are going to escape from gravity. If you look at other organisations like NASA, they have to have a very fixed notion of how to travel into space.

R: They also have to have about 80 billion pounds! (laughs)

C: That's what I was saying — it's the spondoolicks which will get in the way, somewhat — I would have thought?

R: Is it an expensive business — space travel?

Well it can be, and at the moment it is. But our response to that is that if you look at the way that technology has developed over the 20th century, these things eventually become cheaper and more accessible. If you look at computers for example; when the first computer came out in the forties or fifties, it cost hundreds of thousands of pounds. But now you can buy a computer for a fraction of the price and it's far more powerful as well.

R: You can nip down to Dixons.

Exactly.

R: What do you do to further your aims? Do you design ships? What are your specific kind of...

Well the notion of being able to travel in several directions at once means that we're not only concerned with the technology.

R: Right.

What makes us different to other space programmes is that we're far more interested in what's going to happen when we actually get out there. We're not just interested in technology itself, we're interested in how the technology is *used*. We're interested in the new possibilities that are going to open up when we begin to form autonomous communities in space. We're interested in the kind of lives that we're going to be able to construct for ourselves when we get into zero gravity.

R: So is there a kind of political/moral aspect to all this? Is it anarchists in space?

It's not anarchists in space, as I've said we don't have any kind of ideology. We want anyone — and everyone to get involved. We see it from the perspective of evolution as well. We think that the next stage in human evolution is to go into space.

R: Chris has barely escaped from the last stage...

C: Yeah. (Mumbles). I know you told me that these are very serious subjects, but having been sent this thing (the 1st Annual Report), I must quote, it says that at one time we wanted to launch some balloons at the

Copper Horse statue outside of Windsor Castle and you couldn't at 3pm because of engine trouble of your cars. I don't think Buzz Aldrin would have been caught in traffic!

Well he obviously didn't have to deal with the M25, did he?

R: (Laughter) It's true, though, he has a point, Chris. Buzz did have a very different set of problems.

C: And another part of it — a lot of it is on about marital relationships in space. And I quote, one of the things that it says you tried to do here: "elastic belts around the thighs of the two partners" (mumbles excitedly) "buttocks and groin"—

R: Ooh! This sounds like it's getting saucy!

I have to explain that. The document that you're referring to there is a document that we found, allegedly from NASA, talking about how they try and enable people to have sex in space. Now, this is an important aspect to our programme. As far as we know, no-one's actually *done it in space*, and the document you've just read out from is supposedly a NASA document. They talk about "continuing normal marital relations" in space.

C: What — arguing with your missus, I suppose? (laughs)

Well, we're saying that we're not interested in going into space if all you're going to do when you get there is replicate the same kind of conditions that currently prevail on this planet. Y'know — what's the point? Our sex in space hypothesis is that in zero gravity it's going to be even better. Which is why it's important that we get up there and we conduct certain experiments to test out that hypothesis.

R: I mean, taking you seriously for a while — and I'm prepared to do that, how far away do you think it is before there are alternative, non-governmental forays into space?

Well, it's already happening.

R: (Utter disbelief). No! It's not!

It is! In America there are several private enterprise projects which aim to get into space, some of them talk about in the next 5 years. Recently there's something called the "X Prize Foundation" which has been started up, which is basically \$10

billion for the first privately-funded spacecraft which gets into sub-orbital flight. So that's not even full orbital flight, but about 100 km.

R: Would you go, Chris?

C: I don't even like travelling on the tube.

The point I'm trying to make is that people are thinking about these things, but rather than it being controlled by government, corporate or military interests —

R: Particularly the American government.

— and also simply rather than it becoming an extension of the tourist industry —

R: Because that's the other way it's likely to go, isn't it? Hotels in space...

Yeah, there's a Japanese company that's already got plans for building hotels on the moon. And they did a recent survey in Japan and they reckoned there'd be about 800,000 people that would be willing to pay a lot of money.

C: Well, the Japs will go anywhere, eh?

Er, yeah. The point is there is a lot of interest, these things are going to happen, the technology is going to get cheaper and more available and there is a struggle over how that technology is going to be used.

R: So, how many people are taking part in the struggle from your side? How many members of the AAA?

At the moment (laughs) it's difficult to give you a precise number. I can say that there's about 13 different groups across the world, that's mainly this country, France, Italy... Scotland as well. And, as I say, by the year 2000 we hope to extend that network across the world — and beyond.

R: So no-one's sitting at home building suits out of tin foil or anything?

No — we're far more serious than that.

C: And what do you think about the whole hypothesis that the whole space programme, the moon landing, was faked?

R: My Grandma believed that.

C: Because we had this chap in who's a photographic journalist and he's absolutely convinced that it was a complete and utter fake.

Well, the only way is for us to build our own spaceships and go up there and check it out.

R: I'm not going.

C: No, there has to be a bit more on the moon for me.

R: Food!

C: Food, rather than dust. And beaches.

R: Night-clubs, clothes shops...

Well, we've got a Rave in Space programme.

R: (laughs). Really?

Oh yeah, definitely. We've already got people who are researching the kind of music that would be the most appropriate for that kind of environment.

R: I should really have chosen something like "Star man" or something, shouldn't I? But I thought it would be a cheap shot. So you've got UB40 instead...

The First Congress of the New Lettrist International

Report by South London AAA

Every moment is condensed into the next, so that the past is always preserved in the present. Memory is a process of imagination, a cloak of recollections that can be forever re-created. If we really are the stuff of dreams, then it is our intention to deceive as lucidly as we can. This is why we have decided to remember the First Conference of the New Lettrist International.

Although we had originally been invited to the conference to present a workshop on our 1995 Winter Solstice Dreamtime Mission, and in particular, how this mission related to our continuing effort to abolish all forms of Gnosticism, we decided to change our presentation at the last moment, and gave instead an improvised lecture on the subject of 'Memory and Space Travel'. This talk was based on our research into the mechanisms of memory: that in remembering something, we project the past from a virtual state into an actual state of existence within the present. So by training ourselves to recall a place that we may never have 'really' been to we can nevertheless travel there by conceiving a memory of it.

So the conference itself is now a haze of impressions — a virtual landscape of memories that we can make 'real'. We remember hanging out with Luther Blissett and his usual mix of acolytes, discussing with them the merits of time travel. We also remember a drunken yet incredibly passionate speech by Sebastian Hope concerning the recent anti-gravity effects discovered only last year by a team of Finnish scientists. We remember the information surreptitiously passed on to us by a strange young woman called Marie, about over-unity energy devices — devices that give out more energy than goes in, maybe by tapping zero-point energy, or quantum fluctuations at very low temperatures. And we can never forget the late-night session at the end of the first day, listening to tapes of electronic dance music composed for our proposed raves in space, whilst watching '2001: A Space Odyssey' with the sound turned off on a tiny black and white TV. At the Saturday night party, The Triple A Ensemble had an opportunity to demonstrate their frequency experiments by presenting the first public performance of their 72 minute-long noise symphony titled 'Escape From Gravity' (on the flyer that was handed out for the event they described this piece as, '...the ultimate battle between popular culture and the avant-garde, ending with the

death of all musicians and their resurrection as 21st Century space explorers...') Of course, DJ Jackal was accompanying us, trying to tell anyone that would listen his lurid tales of drug experimentation. We remember enjoying the lecture on psychological warfare given by an Italian psychogeographical group, who also used this as an opportunity to criticise the tactics of former KLF member and ageing pop-star Jimmy Cauty, calling on him to give up his avant-gardist posing and to put his money where his mouth is by supporting an independent space programme. And we had a hilarious encounter with members of the self-proclaimed druidic order known as 'Van Allen's Passageway', who believe that the next stage in human evolution will occur with the genetic mutation of space travellers caused by their repeated exposure to radiation from the Van Allen belts that surround the planet. So what did this conference achieve? The 'success' of the conference will not be determined by the rigour of its critique of capitalist culture, but by the potential for the conference to be imagined in the memories of those that wish to participate.

We may leap from one memory to the next, because the paradox of Being is the interconnectedness of the past to the present. The future is not found by searching for some form of unifying principle. The future is a game of 3-sided football played between intelligence, imagination and our willingness to act. We urge the New Lettrist International to explore how the places that we construct in zero gravity can be built on the empty spaces of our lives back on planet earth.

Postscript: at a recent London wide social gathering of Autonomous Astronauts, South London AAA revealed that the mass suicide by members of the San Diego based Heaven's Gate cult may have been inadvertently triggered by certain South London AAA Dreamtime experiments. Apparently, the cult may have mistaken South London Autonomous Astronauts carrying out secret Dreamtime Missions (see 'Here Comes Everybody. The First Annual Report of the Association of Autonomous Astronauts') for an alien space ship following the comet Hale-Bopp. But South London AAA stated that they would not be stopping these experiments, and that the belief that aliens will turn up one day to carry us 'home' is merely the inversion of the delusion that maintains that only a privileged few should escape from gravity. Only by building our own space ships can we ever really hope to break out of the confines established by the state, corporate and military monopoly of space exploration.

The Preliminary Committee for the Founding of a New Lettrist International has been organised by the Neoist Alliance and the London Psychogeographical Association. Contact:

Neoist Alliance, BM Senior, London, WC1N 3XX

LPA, Box 15, 138 Kingsland High St., London, E8 2NS

Dreamtime Is Upon Us!

The Declaration of April 23rd 1997

From the Association of Autonomous Astronauts

The Association of Autonomous Astronauts (AAA) move into a new phase which they call the Dreamtime.

The Dreamtime is a transversalist concept which defines the AAA's total opposition to all other existing space programmes.

The Dreamtime is concerned with the possibilities that open up when we form autonomous communities in outer space.

The Dreamtime is a collective process and begins the moment anyone opens their mind to the possibilities of independent space travel.

AAA groups across the globe are experimenting with new forms of psycho-social interaction and creating prototypes for a community-based zero-gravity architecture.

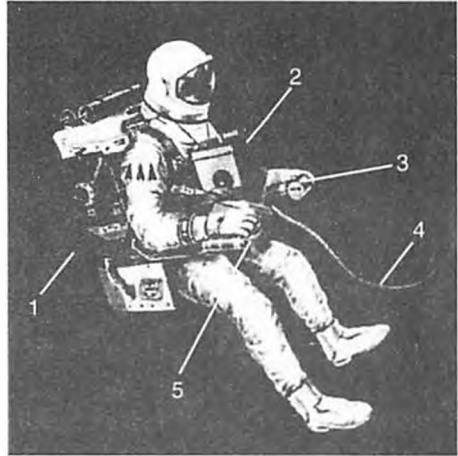
The Dreamtime must be considered as a powerful anti-depressant that can prevent us from falling into millennium sickness.

The Dreamtime allows Autonomous Astronauts to wander through space, to experiment with new possibilities in space and time, to experience a new sexuality at zero gravity and to arrive at new concepts of space exploration.

The Dreamtime will be a decisive moment in evolution as the AAA seeks to propel humanity into outer space.

In order to assist this process, the AAA has organised an intergalactic conference. This will take place in Vienna, Earth at the end of June 1997. For more information please contact the AAA immediately.

Amazing AAA T-Shirt Offer!!!



rave in space:

autonomous astronaut dance manoeuvring unit

ke/: 1. Modular dance manoeuvring unit: 2. Noise box

connected to headphones in helmet; 3. Hand control
releasing gaseous amphetamines into helmet; 4. Fibre
optic cable connected to DJ booth; 5- Hand control for
dance movements

printed white on black
top quality 'screen stars' XL shirt
#** AAA logo (front) ***

rave in space person (reverse)

support independent space travel
payment (inc.P+P): £12 (uk) £15 (rest of universe)

orders to: Inner City and Raido AAA

Notice to all AAA DJs
also available: slip mats with
AAA logo in white on black
£5 each

'Here Comes Everybody'
the AAA's First Annual Report
is still in print
price: £2.50

Dreamtime Is Upon Us —The Second Annual Report of the Association of Autonomous Astronauts

A CIP catalogue record for this book is available on Saturn

Designed and published by:

Inner City AAA, BM Jed, London, WC1N 3XX, UK

Raido AAA, BM Box 3641, London WC1N 3XX, UK

Printed in an Elliptical Galaxy south of Watford

The AAA wishes to acknowledge the assistance of the following people for their help with the production of this publication: Luther Blissett, Lorna, DJ Jackal, Mitch, Michael Hodges, Paul 777, Coyote 200, Toby Reynolds, Karin Van Den Berg.

Front cover illustration by Oceania AAA

The AAA wish to assert their desire to leave the planet and form autonomous communities in outer space. Part of this process will involve their refusal to acknowledge the legitimacy of liberal democratic discourse in any of its manifestations, but most particularly in relationship to the innumerable gross and absurd notions grouped around the completely abstract concepts of morals and rights. We have no need to enforce the laws of gravity.

The AAA welcomes the reproduction, transmission, storage in a retrieval system and/or mutation of this material by those who wish to use it for independent space exploration.

AAA Groups and Contacts

Unlike bureaucratic state controlled space agencies, the AAA develops as a non-hierarchical network of like-minded groups around the world dedicated to local, community-based space exploration programs. Here is a list of AAA branches and some of the specific projects they are involved with:

Inner City AAA — publish 'Escape From Gravity' bulletin.

contact: BM Jed, London, WC1N 3XX email: jason@artec.org.uk

Raido AAA — publish 'Ad Astral' newsletter.

contact: BM Box 3641, London, WC1N 3XX email: AAA@uncarved.demon.co.uk

South London AAA — successfully launched their Dreamtime Mission in December 1995.

contact: Cape Effra, 121 Railton Rd., Brixton, London, SE24

Disconauts AAA — publish 'Everybody Is A Star' newsletter.

contact: c/o Practical History, 121 Railton Rd., Brixton, London, SE24

East London AAA — assist with the Luther Blissett 3-Sided Football League and also form a local chapter of the World Committee for the Pursuit of Human Exploration.

contact: Box 15, 138 Kingsland High St., London, E8 2NS

AAA (Glasgow Cabal)

contact: PO Box 1238, Glasgow, G12 8AB email: stuart@olp.co.uk

AAAUX

contact: 64 Beechgrove, Aberhonddu, Powys, Cymru, LD3 9ET email: AAA@fnord.demon.co.uk

AAA Kernow

contact: c/o Earthly Delights, PO Box 2, Lostwithiel, Cornwall, PL22 0YY email: earthly@planet13.co.uk

Oceania AAA

contact: andi@deepdisc.com

AAA Euston

contact: marks@post.avnet.co.uk

AAA Bologna — collect and distribute writing by UFOs

contact: c/o Link Project, via Fioravanti 14, 40129 Bologna, Italy email: link3@iperbole.bologna.it

AAA Rosko — Publish 'Gravite Zero' bulletin

contact: c/o Ewen Chardronnet, 59 Rue Lepic, 75018 Paris, France email: kangooro@imaginet.fr

AAA Paris Sud

contact: c/o C. Cauchy, 92 Rue Didot, 75014 Paris, France

AAA Paris Nord

contact: c/o F. Robin, 94 Rue Legendre, 75017 Paris, France

AAA Nissa

contact: c/o V.Fiag, 20 Rue Alberti, 06000, Nice, France

AAA Penhars

c/o Audio Prestige, 117 Av. Jacques Le Viol, 29000 Kemper, France

AAA web site addresses:

<http://www.deepdisc.com>

<http://www.uncarved.demon.co.uk>

<http://www.wilder.net/dnynl>

<http://www.web13.co.uk/news-stand/theeDatabase>

<http://www.avnet.co.uk/maahee>

Another year over in the Association of Autonomous Astronauts' Five Year Plan for building a world-wide network of local, community-based groups dedicated to building their own spaceships. This Second Annual Report details the hectic activities of Autonomous Astronauts throughout the universe: including three-sided football matches on the moon, constructing bondage equipment for sex in zero gravity, all-night party training for raves in space, information warfare against government space agencies, and carefully staged media invasions designed to open up new possibilities for space exploration and new concepts of space. Now the AAA move into their next phase, the Dreamtime, a collective process in which anyone can overcome millennium sickness by daring to imagine what life will be like when we form autonomous communities in outer space.

'Sex and raves are the new final frontier as DIY spacemen set their sights on a party in space. The Association of Autonomous Astronauts plan the zero gravity fun and frolics.'

South London Press

'Equipped with no money but a big dream, the AAA have a simple programme; space travel in the community by the year 2000.'

The Guardian

'It's fair to say that the AAA are the most important revolutionary group active in the world today.'

Electrick Skizoo

'Weird, wacky and wonderful. The AAA made my day.'

Stewart Home

Published by

Inner City AAA

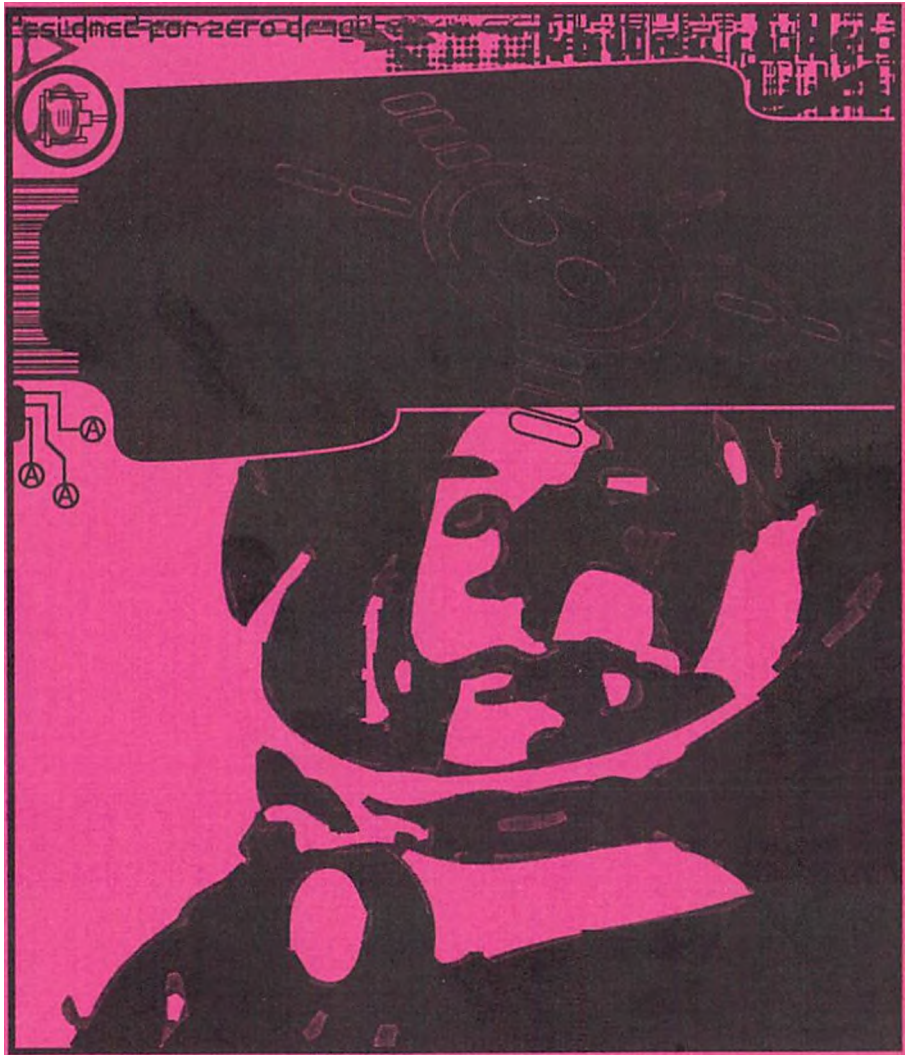
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Raido AAA



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MOVING IN SEVERAL DIRECTIONS AT ONCE!



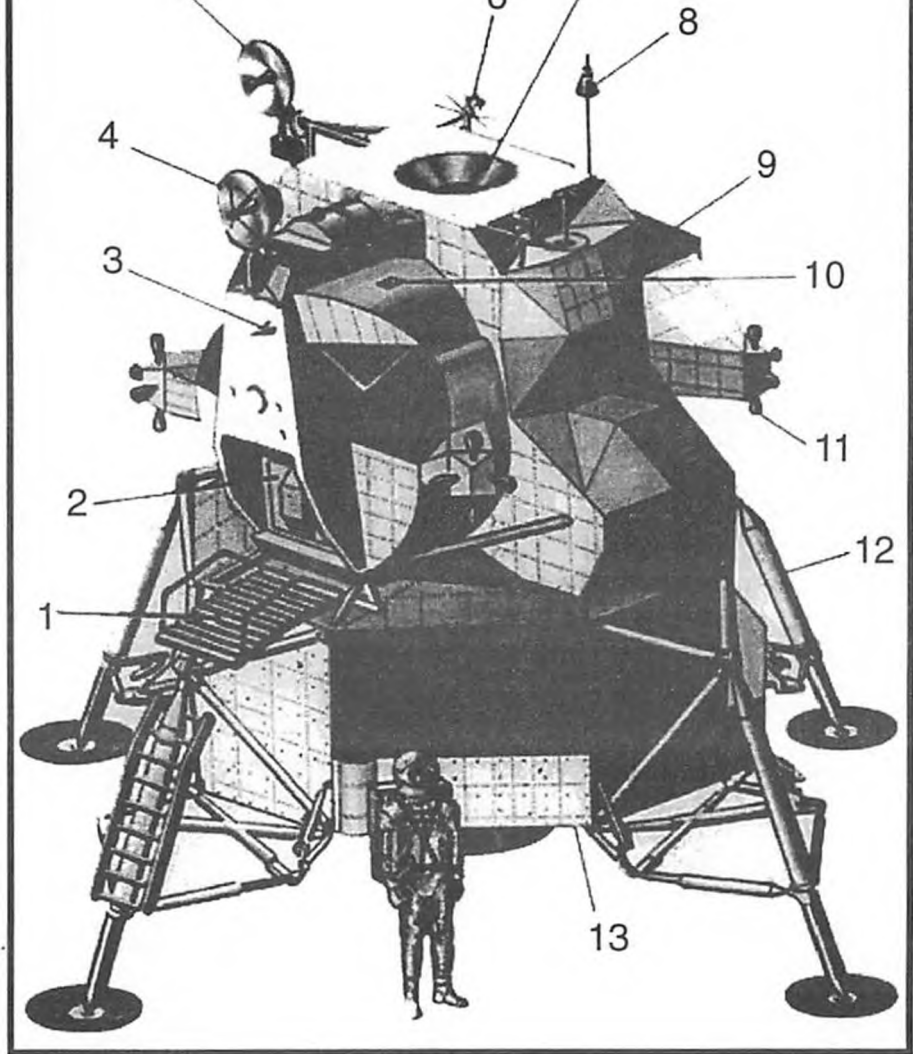
**The Third Annual Report
oF the Association oF
Autonomous Astronauts**

MOVING IN SEVERAL DIRECTIONS AT ONCE !

THE THIRD ANNUAL REPORT OF THE ASSOCIATION OF AUTONOMOUS ASTRONAUTS



Published April 23rd 1998 on the occasion of the third anniversary of The Five Year Plan for building a world-wide network of local, community-based groups dedicated to constructing their own space ships.



life in space:

autonomous astronaut spacebase

key. 1. Balcony For c o F F e e - b r e a k s ;

2. Entrance to sensory

deprivation unit; 3. Inter-com to jacuzzi; 4. Satellite TV dish;

5. Pirate radio transmitter; 6. Laser unit For raves in space;

7. Access shute to play room; 8. Outside light For late-night

barbeques; 9. Recording studio; 10. Overhead window For

printing press; 11. External sound system; 12. Landing gear;

13. Basement party space.

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Introduction

The days of this society are numbered. Its reasons and its merits have been weighed in the balance and found wanting; its inhabitants are divided into two parties, one of which wants to build their own spaceships and leave this society behind.

The Association of Autonomous Astronauts (AAA) was launched on April 23rd 1995 as the world's first independent and community-based space programme. A Five Year Plan was also established for creating, by the year 2000, a world-wide network of local, community-based AAA groups dedicated to building their own spaceships.

The publication of this Third Annual Report by the Association of Autonomous Astronauts not only marks the third anniversary of the AAA's launch, but also coincides with the start of the fourth phase to the AAA's Five Year Plan. This phase is a period of CONSOLIDATION, during which Autonomous Astronauts will examine the achievements that they have made so far and prepare for the final push into the year 2000.

The AAA is the most exciting space exploration programme active in the world today. The AAA's space travel has included: raves in space, amazing space suit designs, sex in zero gravity, sharp critiques of government-funded space agencies, games of three-sided football and Intergalactic Conferences in Vienna and Bologna. This Third Annual Report shows that the AAA continues to move in several directions at once.

Association of Autonomous Astronauts
April 1998

We are not alone:

a review of the space race as seen from London, 1997/98

by Neil, Disconaut AAA

The activities of the AAA have helped detonate an explosion of interest in space that is reverberating throughout popular culture. It is impossible to go into a club, a record shop, an art gallery or a school classroom without being confronted with images of space travel. Open a magazine, turn on the TV, go to the cinema and it's the same. Space is the place and everybody, it seems, wants to be there.

For autonomous astronauts this a contradictory situation. At one level it confirms our analysis that we are not alone — the desire to experiment with life beyond the reaches of gravity, state and the economy has been unleashed and is becoming unstoppable. On the other hand not all space images are unambiguous expressions of this desire, and some are actively seeking to frustrate it.

Counter-AAA warfare

Unsurprisingly the most concerted efforts to undermine the AAA have come from those most threatened by it — the state space agencies, NASA in particular. In March 1998, NASA announced the discovery of frozen water on the moon. The proximity of this announcement to the AAA Intergalactic Conference in Bologna (April 1998) is not fortuitous. NASA are attempting to hijack the dreams and visions of autonomous spaceflight and channel them into support for its own discredited state space programme.

NASA's announcement was supposed to show that they alone have a practical programme for space exploration: land on the moon, use the water to support a space base there from which to launch trips to infinity and beyond. But what they really have in mind for the moon is not a springboard to adventure, but an extension of the corporate-military dominated world that we want to leave behind.

In the US and Japan, plans are being developed for lunar factories and hotels. The European Space Agency meanwhile is working with major companies such as Matra Marconi Space on a programme called EuroMoon 2000 to put a robot on the moon and later a manned exploration team. The British company AEA technology has explored the possibility of commercially exploiting resources on the moon (Guardian, 6 March 1998).

And who's going to change the sheets in the lunar hotels and work in the lunar factories? With austerity imposed to deny the working class the means to build our own spaceships, the plan is that people will put up with this drudgery as the price to pay for the chance of a voyage to the moon. It's the same strategy used to colonise the Americas — offer the dispossessed the hope of adventure and escape, entice them on to a ship to the 'New World' and get them to do all the dirty work.

In order to colonise the future NASA first has to repackage its past. In the USA, Tom Hanks is producing a \$68m mini-series called "From Earth to the Moon", a heroic account of NASA's supposed wonder years. The aim of this shameless revisionist project is not only to present NASA in the most favourable light but to rewrite the whole history of the 1960s and early 1970s. This was the time when the US lost the Vietnam war and was torn apart by social conflicts at home. Focusing on the space programme as the most important feature of the period amounts to saying "Hey, forget all those unpatriotic hippies, forget Watergate, the real action was in space where our power was uncontested". Hanks has acknowledged the political nature of the project, stating that it is "absolutely about restoring trust in government" (Sunday Times, 15.3.98).

Fortunately there was little of this trust in evidence when NASA launched its Cassini space probe last year. With 33 kg of plutonium on board there was a real danger of large scale radioactive contamination, especially given NASA's record of rockets exploding on take-off. In October 1997 there were protests against the launch at Cape Canaveral and across the US, including the occupation of the NASA HQ in Washington DC. Disconaut AAA issued a leaflet inviting such protestors to "join us in our bid to create our own earth-friendly community-based space exploration programmes".

Advertising

The AAA's espousal of the potential of space travel for all has already been seized upon as a new marketing angle by advertisers. The most blatant example is the Equitable Life advert on British TV with an astronaut promising young people the chance of low level space flight by the time they retire (so long as they've got their pensions and life insurance sorted out).

As our ideas become more popular we can expect to see further attempts to trivialise and commodify them. Buzz Lightyear (the astronaut in the film Toy Story) was the most popular toy in Britain for Christmas 1996. In the future we could see toy companies flooding the market with build your own spaceship kits, complete with authentic (if unauthorised) AAA logos on the side.

Naturally we object to such corporate exploitation, but any short term profits for capitalism will be at the expense of its long term survival. Space toys are simply providing training materials for the next generation of autonomous astronauts. In bedrooms across the globe they are already playing with their Millennium Falcons, dreaming of joining the rebels in their fight against the Empire. Meanwhile our information war against the imperial forces has already started.

The AAA's position in the space race may also be threatened by the activities of those artists who plunder radical ideas and serve them up as purely aesthetic entertainment to further their own careers. On the other hand not all 'cultural workers' (for want of a better term) have such motivations and some may generate ideas that can be practically applied in our own space programmes.

"Some kind of heaven" at the South London Gallery (July 1997) included an installation by Sylvie Fleury from Switzerland called "First spaceship on Venus", consisting of three large rockets (about 15 feet tall) covered in brown fake fur and emitting electronic noises. Disconaut AAA have previously advocated the use of fun fur and sequin space suits to counter the masculinist bias of space exploration, so we were very interested in the suggestion of applying this technique to the spaceship itself. Certainly this would make them more tactile and less starkly functional, as well as undermining the rocket = phallus fantasy.

A spaceship also featured in the "Aspirational Living" exhibition at the Oxo Tower on London's South Bank (Summer 1997). The programme asserted "Ask a child what the word aspirational means and they will draw you an eight foot silver rocket" and Gavin Turk and Alexander Boxill had used a child's drawing as the design for a silver rocket/cushion with a shiny vinyl surface, lying in a sand pit. The walls were painted black and chalk was supplied to encourage graffiti, most of which seemed to be on a space theme...."homos in space", "to infinity and beyond" and by the time we'd left "Space is the Place" and an AAA symbol.

The construction of life sized models of spaceships is a step forward — the next is to actually get them into orbit, and this shouldn't be too difficult. The Mir space station fiasco has demystified space technology — if such a creaky rust bucket can remain inhabitable, anything is possible. It has also demystified the notion of astronauts and cosmonauts as super-fit, super-intelligent, superhumans by showing them as normal people who can't find the screwdriver, and who entertain themselves playing tunes on a battered 1980s Casio keyboard.

Music

It is in the field of music that the AAA is making the most impact. Disconaut AAA have monitored numerous instances in the last year alone. The Beastie Boys in Dazed and Confused magazine wearing space suits... Mel B wearing the same outfit in the Spice Girls movie... Masters at Work remixing Atmosfear's disco classic "Dancing in outer space"... French electronic duo Air's "Sexy Boy" video (from their Moon Safari CD) with them walking on the moon... Spiritualized "Ladies and Gentlemen we are Floating in Space"...

Dance cultures in particular seem saturated with a yearning for space. Londoners going out dancing can choose from clubs like Space, Spacey, Space Race, NASA, Galactic Disco, Galaktic SoundLab, Galactic Sushi and the free parties put on by Astro Cafe. Everybody wants to create clubs that feel like being a spaceship. Disconaut AAA want to take this to the limit and create spaceships that feel like being in a club.

Disconaut AAA have always argued that dance floors are ideal launching pads for trips to space. Half the people there are on their way already and there is an energy level comparable to any rocket launcher. The act of dancing itself involves sensations of flight and the defiance of gravity. This was demonstrated in the photographic exhibition "Gotta Dance!" in the Kings Road, London (January 1998) which featured various shots of dancers — Ballet dancers, Lindyhoppers, Gene Kelly in a publicity shot for Singing in the Rain — all suspended in mid-air. We have observed further evidence of the will to flight in the emergence of people wearing angel/fairy wings at clubs and parties.

Nevertheless there are limits to the potential of many existing dance cultures for space exploration. Some of the people who are happy to use space imagery on flyers, club design, etc. actually want to keep us earthbound so that they can continue to make money out of us. And some of the people going to these clubs and parties have failed to grasp what is radically different about autonomous space exploration.

This was shown very clearly to us on a trip to Space Race in Brixton. The music was fine, but the women in our group were continually hassled and abused by lecherous beer monsters. The club's flyer proclaimed, "in space there are no barriers"; to which we unfortunately had to add, "but there are plenty of wankers". The whole point of getting into space is to get away from this rubbish.

There is a danger that the AAA could ultimately become a victim of its own success, with our ideas ripped off by state space agencies, toy makers, advertisers, artists, and the music industry. At the same time the dissemination of our ideas is encouraging the proliferation of genuine autonomous initiatives across the world (and maybe beyond...). The AAA is not some kind of interstellar vanguard seeking to organise this diffuse field of activity, and perhaps we should anticipate the day when we will dissolve ourselves into a wider autonomous movement of dreamers, trouble makers, rocket builders and astral planers, lying in the gutter but looking at the stars.

On Becoming an Autonomous Astronaut

by John Eden, Raido AAA

"This man spends his life wonderfully! While still a boy, he reads with interest books and stories on astronomy. With his first earned money he buys an astronomical telescope... the name of his daughter is Astra, the name of his son Mercury. Every thought, every step, manifests his aspiration for interplanetary flight!"

Pravda editorial 1934

24th May 1962: John Glenn, a US Marine Corps pilot, becomes the second American in orbit. He uses up most of the Aurora 7's fuel supply getting into a good position to photograph sunrises. For this he is severely reprimanded by NASA.

To become an Autonomous Astronaut you don't just need to understand the history of independent space exploration and act accordingly. You must also to be something different from the attitudes and values of the society we want to leave behind. We must be ourselves first and foremost — wherever that may take us. The "militant" posturing so adored by so many puritanical political activists is of no use to the AAA. It is a mindset that splits the individual into two, separating people's real individual and social needs — the reasons why they cannot stand

life on planet earth, from their actions — their attempts to leave this world behind. If the AAA's programme turns into another job, even for one person, then we will have failed utterly.

The militant as an individual, and political groups as organisations, suffer from a sort of displacement of personality — what they want and how they try to get there are two completely different things. That is why our parties are just as valuable as our texts. That is why we move in several directions at once.

The AAA is not a programme that one puts into practice or makes others put into practice, but a social movement. Those of us who develop and defend the AAA's ideas do not have any advantage over others except a clearer understanding and a more rigorous expression; like everyone who is not especially concerned by theory, we feel the *practical* need for establishing autonomous communities in outer space.

We are not leaders or experts — and never will be. People who expect everyone involved with the network to be able to know about every aspect of space travel are deluding themselves. We cherish the learning process, the dialogue between interested individuals. That is how all of our ideas have developed, and that is how we will achieve our aims. Our training methods reflect this approach - they are as much about social interaction as they are about acquiring skills. Those who project their hopes and desires onto us must understand that they are *involved*— they are astronauts too.

There is no point in some kind of “elite” group of autonomous astronauts getting into space, our trajectories must be open to all. We are not proposing some sort of zero gravity hippie drop-out commune that excludes everyone else.

We do not have the future mapped out, waiting to fall off the shelf when the time is right. We only have a limited idea of what communities in outer space will look like at their beginning, let alone after a hundred years. Finding out is often the best bit, the *whole point* of the games we play. We are concerned with possibilities and experimentation, not with having the “correct line”, or being right in retrospect.

The difficulty lies in the need to go beyond traditional notions of space travel while not rejecting relevant concepts. It is not enough to understand that NASA, The ESA and their counterparts in Eastern Europe have nothing in common with what we are trying to achieve. One must also see what has actually changed over the last 60 years, and which aspects of their technology can be adapted in the light of the present situation.

Zero gravity communities are at hand, only the inertia of society prevents them from forming. But their basis is there, and we will develop the propulsion to reach them.

The first step is to consider the issues, to engage in dialogue with like-minded people. The AAA's network of groups is a reflection of this stage. Anyone reading this can contribute. We have been conditioned by the media over the last 60 years to place our hopes and aspirations in outer space, but it is only the AAA that has taken up this challenge seriously. As individuals we are isolated, atomised. But if we can come together and pool our ideas and skills then community-based space travel will become not just a possibility, but a necessity. We have been fooled, conned into letting governments and armies get into space on our behalf. Occasionally they will dangle little tit bits in front of us like "life on Mars" or "ice on the Moon", but nothing really changes. It must be apparent that their interests are not ours. Now is the time for everyone, for all of us to do it for ourselves — and for each other.

Every man and every woman is an autonomous astronaut.

Space Travel By Any Means Necessary

Talk given at the AAA's Intergalactic Conference

Vienna, Earth June 21-22 1997

by Jason Skeet, Inner City AAA

I represent Inner City AAA, which is just one branch on the Association of Autonomous Astronauts' world-wide network of local, community-based groups dedicated to developing their own strategies for building spaceships. The AAA is infact the world's only independent, community-based space programme, and what I want to suggest to you is that this Intergalactic Conference is happening at a very important time for anyone in Austria interested in these issues concerning space exploration. Very recently the Austrian Space Agency publicly stated that they no longer support manned space flight; for them it is not a viable option. So this means that anyone in Austria who wishes to go into outer space has no choice but to create their own space programme.

Now the organisers of this conference did invite representatives of government-funded space groups to attend; we spoke to the European Space Agency, to the Austrian Space Agency and even the United Nations Office for Outer Space Affairs (who have their headquarters here in Vienna). None of them were willing to send a representative, and even Franz Viehbock, Austria's most famous state-sponsored astronaut, was unable to attend: apparently he informed the conference organisers that he felt alarmed at the AAA's open hostility towards NASA. Well, of course the AAA has never tried to hide its hostility towards all government-funded space agencies, but we are still prepared to debate publicly with them, and to open up negotiations with them concerning how they intend to re-distribute their resources to the Association of Autonomous Astronauts.

OK, so this Intergalactic Conference actually represents the convergence of three very distinct elements within the AAA's independent space programmes; that is, it is a recruitment drive, a media invasion, and a propaganda effort. Infact, this conference demonstrates the practical application of the AAA's desire to introduce non-deterministic methods to the construction of spaceships. This is a point that I will return to later when I discuss the complexities of three-sided thinking. John Eden, the AAA's current Press Officer, will talk later about the AAA's various media invasion techniques, so I want to concentrate for the moment on the propaganda aspect to our space programmes.

One very important promotional ploy that the AAA has used is the promise of sexual experimentation in zero gravity. Indeed, whilst all other existing space programmes refuse to conduct any research into sex in space, the AAA has declared that we intend to openly explore the sexual possibilities of zero gravity. Autonomous Astronauts have already designed several experiments that they wish to conduct to test out our hypothesis that sex in space will be even better than it is on planet earth. However, whilst we will carry out these experiments, it is important to stress that the improved quality of sex in space is not the only reason to build spaceships.

It seems that since the AAA was launched the idea of independent space travel has gained a wider exposure in more mainstream channels. This is not only the direct result of AAA propaganda, but also due to a process that, following on from evolution theorist Rupert Sheldrake, I want to describe as 'Morphic Resonance'. As our ideas filter out through society, and as more people become exposed to the possibilities of space exploration, it becomes easier for others to be affected as well, and this process cannot be expressed in purely causal terms. We are already seeing our ideas resonate in films, music and advertising and amongst people who know nothing of our existence. This has helped to create a wider acceptance in the possibility of non-governmental groups building spaceships,

and the idea that space exploration technology is going to get cheaper and more widely available. However, the AAA is the world's only space programme that makes technological issues secondary to our concern with what we will be doing when we form autonomous communities in space. What interests us about technology is how a specific technology can be used, and, of course, who gets to use that technology.

Let's now return to this three-sided aspect to this Intergalactic Conference. I want to suggest that this three-sidedness demonstrates the introduction of non-deterministic methods to the construction of spaceships, and shows how, at an organisational level, the AAA has embraced the complexities of what I will call 'Three Body Dynamics'. Mathematicians have long since realised that when they introduce three objects into an environment where they can all affect each other in some way, then the results of this cannot be predicted. Chaos theory has in part been developed from this, and there will be another AAA speaker talking about that in more detail. For the moment I just want to say that state-funded space agencies have yet to absorb the full implications of this uncertainty; indeed, the moment that they do realise that the universe is subject to intense and random proliferations that are beyond human cognition, these space agencies will conclude that the only course left open to them is to realise their own extinction by promptly handing over their resources to the AAA. So, whilst die-hard universalists will be horrified at the idea that pure chance is as fundamental to space exploration as a desire to escape from gravity, the AAA regards all this as further support for our ability to move in several directions at once.

Now I shall move in another direction. When the AAA was launched on April 23rd 1995, we also began a Five Year Plan to establish by the year 2000 a world-wide network of local, community-based AAA groups. This Five Year Plan has now moved into a new phase which we have called the Dreamtime. The Dreamtime refers to a collective process whereby Autonomous Astronauts explore the possibilities that open up when they form autonomous communities in space. And this Dreamtime also relates to the projects that have been happening leading up to this conference. Behind you is a spaceship that has been constructed with an interior entirely built and designed by various groups of Viennese school children over the last two weeks. This was a project organised by Public Netbase and the Kinder Museum. And at Public Netbase this week we have had a project with a group of teenagers who travelled to the future to take over the abandoned Russian space station Mir. They made a report about their experiences on the space station to send back home to their friends and family in the form of a world wide web site, which you can look at on the terminals at the back there.

So all this connects with the AAA's Dreamtime. The Dreamtime asks, "What is the point of going into space if all you do is replicate the same conditions that prevail on planet earth?". You know, what is the point of, for example, going to the moon if all you do when you get there is visit a McDonalds?

I want to conclude this short talk by picking up the propaganda thread again. Since the collapse of the Cold War, government space programmes like NASA have struggled desperately for a new identity. NASA no longer has the Soviet enemy to compete with, and must dream up new excuses for itself, like the life on Mars scam last August which was basically an attempt by NASA to get the US Congress to give them more money. The Cold War space race was nothing more than a two-sided football match played between competing ideologies, and as such was designed to hide the social forces, on both sides, that maintains the state, corporate and military monopoly of space exploration. Today, we perceive a three-sided race between government space agencies, emerging private enterprise space groups, and the Association of Autonomous Astronauts. This contest is becoming a complex, interactive and continuously evolving game of chance that both the proponents of government space agencies and the free-market propagandists are unable to even comprehend given their continuing attachment to binary thought structures.

Meanwhile the AAA has been developing new trinary concepts, like our use of three-sided football played amongst ourselves and designed to develop essential skills in the art of deception. I don't want to say too much about three-sided football because tomorrow we will be playing it as part of a training day for Autonomous Astronauts, but I will say for now that Intergalactic Conferences, like games of three-sided football, will be organised throughout the AAA's Five Year Plan, in order to help map out how our independent and community-based space programmes move and develop in complex, contradictory and completely unpredictable ways.

Thank-you.

Too Much Fun Just For Scientists

by Hari Kunzru

Space, as a certain television programme likes to remind us, is the final frontier. It's a place of mystery that promises both great discoveries and — if Captain Kirk's weekly wrestling-bouts with rubber-suited aliens are anything to go by — great dangers.

But who decides how humans are to cope with this cosmic question mark?

Until recently that was an irrelevant question. Only the world's biggest governments had the resources to get into orbit, and apart from a few grumbles about the amount of money space exploration was diverting from social welfare programmes, no one seemed too bothered about that. But with the end of the Cold War, and the corresponding end of public willingness to fund extravagant space research, talk has suddenly started of space travel as a commercial activity.

These days, market forces reign supreme, and the notion of space tourism is being actively promoted by various groups, especially in America. An award of \$5 to \$10 million, known as the X Prize (www.xprize.org/) is on offer to the first group that can fly a reusable suborbital spacecraft carrying at least three people twice in 14 days. A consortium of 16 aerospace companies, known as the Space Transport Association, is actively lobbying Hollywood for propaganda support in promoting the “new space age”. The cosmos, it seems, is up for grabs.

Meanwhile, the politics of space travel are creeping up the agenda. Should space be the sole preserve of governments? Should it be open to commercial exploitation? As early as 1967 the United Nations had started to deal with the thornier political problems of space exploration, drawing up a “Treaty on Principles Governing the Activities of States in the Exploration and Use of Outer Space, including the Moon and Other Celestial Bodies”, which at the last count had 91 signatories. The treaty sets out various extraterrestrial fundamentals, such as a ban on nuclear weapons, a duty to tell other governments if your astronauts encounter anything scary, and the paramount principle that, for the moment at least, space should “belong” to all states equally.

All this seems well and good, but for one group of skyward-looking radicals, the choice between government-controlled space exploration, and commercial space-exploitation, is no choice at all. The Association of Autonomous Astronauts (aaa.tO.or.at/) has a nice logo, no money and a big dream — space travel by the people, for the people, right now. The AAA's five year plan (now in its second year) foresees the establishment of a worldwide network of community-based groups, devoted to building their own spaceships.

They are demanding that NASA, the European Space Agency and all other government-funded exploration bodies immediately surrender all their assets to the AAA, which has no overall leadership, just a network of cells, each of which is free to follow its own route to infinity and beyond.

The AAA wants nothing less than the liberation of the human spirit to imagine the true possibilities of life among the stars. Er, right. So you can see why I decided to travel to their first Intergalactic Conference in Vienna, in order to ask them the burning question: “Do you think you could run that by us one more time?”

The conference brought together would-be astronauts from around the world, together with fellow travellers and the merely curious, all of whom gathered in a hangar-like hall in Vienna's Museumsquartier to listen to accounts of the AAA's activities, and related presentations. An Italian astrophysicist described her discovery of “the music of the galaxies”; a bemused astronomer from the Austrian national space agency wished everyone well and then made for the door.

The audience seemed to consist mainly of Vienna's young and groovy, with representatives from Austrian TV and various print publications looking for men in shiny spacesuits.

Failing to find any Neil Armstrong lookalikes, they gathered round a gang of small children, part of an AAA-run project to design and build their own spaceship (more Blue Peter than Cape Canaveral). Meanwhile, AAA representatives, whose earthly activities range from publishing and community work, to those bastions of anti-social behaviour, Web design, DJ-ing and the dole, spread the word of their five-year mission, and recruited young Viennese.

At the post-conference picnic in a Vienna park (for technical reasons the Moon was not available), some key AAA flight personnel explained the nature of their mission. Patrie O'Brien, a Sun Ra loving 40-something “psychogeographer” and member of East London AAA, was matter-of-fact.

“Really there’s no option about going to space. It’s there, it’s around us. If we start moving in any direction, we’ve got to go to space, it’s just that people are trying to keep us exactly where we are.”

Jason Skeet, who, in his twenties, is the main ideologue of Inner City AAA, added: “It’s not a joke, it’s very serious. What we’re trying to do is destroy what we’ve described as the military-governmental-corporate monopoly of space exploration.”

So what’s actually wrong with the way the governments and corporations are doing things? Apart from the occasional launch problem, NASA seems reasonably technically competent. For AAA press officer John Eden, the problem lies, not with technology, but in the authorities’ limited vision.

“There’s no point in going into outer space if you’re just going to have the same kind of life as you do on planet Earth. We don’t want to end up on the Moon and then just have a row of shops with M&S and WH Smiths up there. Outer space represents a new opportunity, possibly a new stage in human evolution, and you can’t take your gravity-bound preconceptions into outer space if you’re going to use it to its full benefit.”

But what should we be doing among the stars, if taking rock samples is not enough? “Whatever you want. The AAA is about travelling in different directions. We’re not going to dictate to anyone.”

In order to encourage people to imagine space in a joyful, playful way, the AAA is offering its own million pound prize — the XXX Prize. It will be given to the first privately funded team to launch a craft into suborbital space and engage in sexual intercourse. Any number or combination of people may be involved (this is all about imagining limitless possibilities, after all), the only condition being that visual proof of successful docking must be provided. The money has yet to be raised, though one idea is to approach David Bowie — the rationale being that the man who recorded *Space Oddity* will surely see the point of the enterprise.

Asked why they are part of the AAA, members give answers ranging from “because I think it is the most important (r)evolutionary movement active in the world today” to “it looked like fun”.

But although the AAA spends rather more time playing three-sided football and imagining space-based raves than designing propulsion engines or studying star maps, it is also making a serious point about technology. As Konrad Becker, one of the Austrian organisers of the Intergalactic Conference, put it: “The issue of the

emancipatory use of technology is very dear to us. All technologies — like data networks — can be used for liberation or enslavement. By asking people to imagine better uses for space technology, we're also asking them to think about what's happening back here on Earth."

This article is reprinted from the Daily Telegraph's July 27th 1997 "Connected" supplement.

Raido AAA Vienna Conference Report

by Luther Blissett

I arrived in Vienna with the representative of Sheffield's Inner Space Agency (ISA) after an enjoyable, but delayed flight. As the underground system had shut down for the day we made our way to Public Netbase by foot. We discussed 80s industrial music, mathematic modelling and whether we were lost. We eventually arrived at Public Netbase feeling pretty exhausted but exhilarated and were welcomed by several autonomous astronauts from London, France and Vienna. We talked for a while and then got our heads down in preparation for the morning.

I slept well and dreamt of deserts, giant butterflies and strange machines.

Saturday morning was spent planning our activities, welcoming others and exploring the environment. Vienna was a welcome change from London. Some of us had a wander round to get some supplies and take it all in. The verdict was "pretty, if over regimented".

We returned to Public Netbase for lunch. The complex is situated in the centre of Vienna, with the rest of the Museums, which meant we were sleeping within a stone's throw of both the supposed Spear of Destiny and several Bosch paintings. Netbase struck me as a pretty cool place to be - nice kitchen, loads of ISDN terminals, nice people.

After eating, we headed over to the hall where the conference was being held. It was impressively big. A pyramidal spaceship had been constructed in the centre of the hall and local kids from the Kinder Museum had decorated it in the weeks leading up to the conference. The decor inside the ship was suitably psychedelic

(in stark contrast to the interior of NASA spaceships which are dull as fuck). The ship included a number of monitors and other artefacts, and a platform for various uses (this was later used for skinning up by some delegates during the rave in space training). A representative from Inner City AAA had been working with some of the kids to develop a website outlining their philosophies for living in space. I found the visual elements to be very interesting, but was unable to decipher much of the text because it was (naturally) in German. However Raido AAA delegates were pleased to find a number of parallels with the kids' ideas to our own. They had collectively decided to name the ship "Achtung! Wir Kommen!" (AWK) which translates as "Watch out! Here we come!". An admirable sentiment! Some of the afternoon was spent talking to the kids about subjects as diverse as life in space, skateboarding, music and going to school in Austria and England. They were well into it.

Other than the spaceship the hall also contained:

- A wall display of AAA propaganda and conference details.
- A Bar
- A number of ISDN terminals in suitably "alien" shells.
- An information, literature and merchandise stall.
- A stack of video monitors playing AAA training films and other material (like the Sun Ra film)
- A stage with a number of screens, mics, a lectern, record and CD decks and mixers.

Public Netbase had excelled themselves with the conference brochure, a huge poster with AAA texts printed on the reverse. When exploring the town we saw that many of them had been fly-posted around the place. A special conference edition of *Escape from Gravity* had also been produced, and a number of special conference t-shirts had been printed by Inner City AAA with a "Space Travel By Any Means Necessary" slogan on the front and the conference logo on the back. There were two cool kids from the Kinder Museum wearing these t-shirts doing door duties. They fluctuated between welcoming the parents of the kids involved in making the ship, and skateboarding around like demons.

Saturday afternoon was the official launch of the AWK ship and some TV crew and other media people showed up to check it out. DJ Pita had been brought in to provide sounds for the occasion, which was great for our own John Eden because he went to school with him. In fact the tapes Pita did for John about 12 years ago probably play a large part in the poor bloke's twisted outlook now. The kids danced and ran about like kids damn well should, but some of the rather more mature people present seemed a little unnerved by the wall of sound, and Pita's set was cruelly curtailed.

There was much speculation amongst the delegates on the long term effects of AAA ideas on such a bright, creative selection of young astronauts — we await the next few years with interest!

The evening saw a number of speakers take the stage. The proceedings were introduced and compered by Konrad Becker of Public Netbase. The running order was as follows:

An Inner City AAA delegate gave a talk introducing the ideas and history of the AAA. It was well received.

Next up was Fiorella Terenzi, who was billed as “a cross between Carl Sagan and Madonna”. I found her presentation style interesting, but the content was of little use to our group. Fiorella is interested in the vibrations of the universe. She talked us through some basic astronomy and physics with some CD-Roms she has produced as a visual aid. The actual sounds made by the vibrations she has studied were a great selection of gargantuan rumbling and harsh frequencies. I was pleased to hear that Fiorella had been inspired to produce her own music by the sounds. Unfortunately the results were (in my opinion...) cobblers tinkly ambient dolphin crystal-healing unicorn music. A shame. The rest of her talk took a similar turn - a rather Californian new-agey feel. Nevertheless, she has presence and it was in good contrast to the rest of the evening!

Professor Werner Weiss from the University of Vienna spoke about the history of science and space travel. I'm not sure what he made of the rest of it, but it was quite funny watching him try to frame the proceedings in some kind of academic context, even one presented to lay-people. He droned on a bit, but I liked him.

The Inner Space Agency delegate was unsure whether he would present a talk at all, but came up with the goods after being bribed with beer tokens. It was an excellent discourse that took in Marxist theory, slag heaps, (un)employment and space. Heartfelt and to the point. An introduction to the talk appears in issue 3 of Autotoxicity magazine.

Die Institut fur Langstreckenfluge presented a video report concerning the isolation of outer space travel which was entertaining and surreal.

A Raido AAA delegate gave a talk on the AAA and the media which was accompanied by drunken exclamations off stage from other people involved with the group. Cheeky buggers.

An East London AAA delegate gave a talk on how the AAA is heralding a new

cultural renaissance.

Some activists from a local radio station presented a video of their training activities for getting into space do broadcast their shows from a satellite. This was an excellent surprise - they just showed up and the video was a great mixture of low budget humour and creativity. A representative of the group gave a short talk explaining what they were trying to do. One of the delegates approached them for a copy of the video, but this hasn't arrived at the time of writing. They interviewed me about the conference for their station.

The rave-in-space training event followed the talks and was just the right combination of hedonism and confusion. A special mention should be made here for DJ's Scud and Christoph who were hardcore enough to see the thing through until sunrise. I think I crashed out at about 2, but this can only be an estimate because of the inevitable temporal-distortions that accompany such activities. For this reason I am unable to recall the subject matter of my dreams that night.

Sunday morning was spent recovering from the rigours of our hectic training schedule. Odd things were afoot. The ISA delegate noticed an absolutely incredible number of grand pianos being loaded onto trucks in the courtyard where we were staying. Closer examination revealed that they weren't even real pianos anyway, more like props for some weird show involving masses of pianos.

We had planned to go to the moon on Sunday afternoon but this was cancelled after our hosts revealed that this sort of activity would be halted by instant police intervention. Despite this, we were able to play a fast and furious game of 3-sided football in the courtyard of the museums. The delegates that were unfamiliar with the game got into it swiftly, and all attempts at bi-polar competition were thwarted. The rest of the afternoon was spent having a picnic and talking to journalists. The Raido AAA posse decided that the proposed astral projection workshop would be hazardous given the fatigue of many of the trainees. Instead, the weekend was rounded off by chilling out at a local restaurant, swearing at Alec Empire on TV, and playing with Netbase's rather wonderful techno-toys.

There was a child-like "fairy tale" variety to my dreams that night. I recall that jumping friendly fruit was involved, as was the kid's TV presenter Johnny Ball.

I flew back to the UK at some indecent time in the morning the next day.

A DAY WITH THE AAA

by Riccardo Balli, AAA Bologna

"We don't think that UFOs and aliens are of the same nature. We believe that what has been seen in the skies is part of this planet story. A story that we're ready to tell"

103 Squadra Vril¹

What follows is a report of the 23 April 1997 ufological deriving organised by AAA Bologna to celebrate the second anniversary of the AAA's Five Year Plan for establishing autonomous communities in outer space. The ufological deriving was guided by Mr Alessandro Zanotti, AAA Bologna ufologist.

San Giovanni in Monte square (Bologna) 3.30pm. The day was sunny and clear. A wonderful day in April.

Autonomous Astronaut: There you are, a wonderful day, isn't it?

A.A.: Yeah, have you got the AAA t-shirts?

A.A.: Yeah, the guys from London sent five of them. This one is for you.

A group of 5 or 6 people arrive.

Public: Is it here - the thing about UFOs?

A.A.: Yeah. How did you know about it?

P.: From the newspaper. Have a look at this fucking cool article in the "Unità"² entitled "Here come the space revolutionaries". But what's going to happen?

Other people arrive.

A.A.: A ufological deriving.

P.: What the fuck is that?

A.A.: Well, the deriving practice was a strategy of urban subversion played by the situationists at the end of the 50s in Paris...

P.: Leave it out! Are you doing a lecture or what? I just want to fucking know what is going to happen!!

A.A.: Easy my friend. This is going to happen: a bloke named A.Zanotti, who is the AAA Bologna ufologist, will guide us through some Bologna ufological sites.

Other people arrive, amongst them a radio journalist.

P.: What is a ufological site?

A.A.: It's just a place where someone has seen a UFO.

Luther Blissett arrives.

Luther Blissett: Hi guys, where is Zanotti the druid?

A.A.: He's late!

L.B.: He thinks he's a rock star, doesn't he?

A.A.: aaaahahahah!

A.A.: ahahahah!

Radio Journalist: Hi, I'm a Radio Onda D'urto³ journalist. Can you tell something about AAA? What is that?

A FI AT⁴ TV journalist arrives.

A.A.: The AAA is an international association that wants to organise an independent space exploration programme...

J.: Cool, I know what you mean. You are neo-situationists, aren't you? I do media pranks as well. I'm a conceptual artist who lives on being a journalist, you know how it is with art, fucking difficult to live on it...

A.A.: Just a second — Zanotti is coming!

Zanotti: Hi guys, I apologise for being late. Cool t-shirts, gimme one of them immediately.

L.B.: Hi Zanotti!

Another group of people arrive.

A.A.: He's the ufologist that will lead the deriving!!!

RAI.: Hi, I've just come to film this for the local TV news programme. I'll follow you with the camera, you are the association of astronauts, aren't you?

A.A.: The Association of Autonomous Astronauts, or "triple A", please. OK. you're allowed to film.

Zanotti: We'll wait another 5 minutes then leave!!

J.: You were saying that the AAA is an international association?

A.A.: Yeah, at the moment there are AAA groups in England, Scotland, Wales, France and in Italy. But it's getting bigger everyday!!

J.: So what are you doing at AAA Bologna at the moment?

A.A.: Many things. The AAA is a network of groups that move in several directions at once and each group has its own specific interest. Personally at the moment I'm working on an anthology of AAA texts called "A taste of lunar dust: the Association of Autonomous Astronauts" to be released by an Italian publisher. Nothing is sure at the moment, but I hope to succeed in this project.

J.: Tell me about your cultural influences. The situationists in particular, I guess?

A.A.: Look, without any doubt we're influenced by the situationists, but actually dada is very important for us...

Zanotti: The dadaists have done everything in art that had to be done at the beginning of the century!!!

The journalist starts to film.

Zanotti: It's 4 o'clock. Shall we wait a little more?

L.B.: No, let's go, there are 38 of us, a fucking big group, let's go!

A.A.: The ufological deriving is starting, let everybody follow us.

J.: What do you think about ufology?

A.A.: It's a fucking popular end of the millennium subject. Just think about those mainstream movies like "Independence Day" and "Mars Attacks" or the TV series "X-files". Ufology is just a branch of AAA interests. We chose it, because we wanted to do something popular. We're fed up with some avant-garde elitism. We're interested in using (and subverting) mainstream codes.

L.B.: I have already heard about this!!!!

J.: So you are not interested in ufology?

A.A.: Yes and no. But if you want to speak specifically about ufology, have a chat with Mr. Zanotti.

J.: I got your "A day with AAA" flyer here. Is AAA also a musical group?

A.A.: Yeah, it's another A.A.A. Bologna project, the AAA Bologna sound system.

J.: What kind of music you play?

A.A.: Hard to say, let's say electronic experimental. We're very interested in what

is happening in the German and Finnish electronic scene. In Helsinki there's a fucking cool electronic scene with real experimentors, independent labels and great raves. There techno music still has a revolutionary content. Not like in Italy, where it's all shitty commercial stuff or stupid alternative cliché.

J.: You are interested in organising raves in space, aren't you?

A.A.: Yeah, we're fed up with raves in squats or in the wood. We're organising a rave in space for the year 2000.

The AAA group arrive to the first ufological site, Gates Maggiore.

Z.: This where I saw a UFO for the first time. I was only five. I used to live in that flat overlooking Gates Maggiore. It was a hot night of August. Suddenly I woke up and felt the need to open up the window. I started to look at the sky and I saw a formation of coloured rhombus. I started to stare at that object as if I was hypnotised by it. Since then I've started to read books and magazines of ufology, to meet people that share the same interests and so on. As I used to say I made an alliance with a UFO⁵

The AAA group leaves Gates Maggiore and direct to Trento Trieste square (Bologna).

J.: Is AAA into New Age culture?

A.A.: Not at all! Frankly I think that this new age trend is just a money or a fashion thing. The AAA hasn't got anything to do with new age, instead it has got a lot to do with the possibility of leaving this millennium behind.

J.: Can you be more explicit please?

A.A.: The AAA is a narrative game, a logic disconnection, a political perspective, a dada blurp, but above a project to escape the millennium.

J.: Can you please be more clear?

L.B.: prprprprprp!

The group arrive in Trento Trieste square. The journalist seems fucking tired of hanging around with such a heavy camera on his shoulder.

Z.: This is the second and last - for today's deriving - ufological site. It happened in July 1991. It was 8pm, I was heading to a friend's house, when I saw a very big square very high in the sky. Never could explain what it was?

R: How big was the square?

Z.: Impossible to say it, it was too high in the sky.

meeting in several directions at once.

R: You didn't take any drugs or alcohol, did you?

Z.: Everyone who knows me knows that I'm straight-edge.

R: What do you think of Centro Ufologico Nazionale⁶?

Z.: I respect their scientific approach to the subject, but the AAA works in a completely different way.

R: Is this all a prank?

Z.: It's up to you.....

Notes:

- 1) 103 Squadra Vril is a fake documentary made by some AAA's Bologna members about the Nazi research on UFOs.
- 2) "Unità" is an Italian newspaper. Founded by Antonio Gramsci, it's now the biggest "left-wing" newspaper.
- 3) Radio Onda D'urto is an alternative radio in Milan.
- 4) RAI is the Italian radio and TV broadcasting company.
- 5) As I wrote at the beginning of the text, this is just a summary of the ufological deriving report. Here the original text goes on for longer, quoting bizarre esoteric-urbanistic references that explain Zanotti's UFO alliance.
- 6) Centro Ufologico Nazionale is the Italian centre for scientific UFO studies.

WORKING CLASS KIDS AGAINST SPACE IMPERIALISM

**Only those whose boots stomp the ground
will conquer the skies**

by Fabrizio P. Belletati

In the name of Luther Blissett "I" announce the foundation of the SHITS (Skin Heads as Independent Travellers in Space).

Proletarians have never benefited by any space exploration programme launched by the great Powers. NASA in particular, that gigantic parasite, dissipated billions of dollars in order to take workers away from their everyday exploitation, inducing

them to passively gaze at the deeds of yankee imperialism and the conquest of the “last frontier”. NASA introduced the average chauvinist redneck male as the cultural and aesthetic representative of the whole human species (in the American TV series *Northern Exposure*, a character named “Maurice Minefield” effectively parodies pathetic flag-waving ex-astronauts). NASA has always attempted to militarise and commodify outer space (remember the infamous Ronald Reagan’s SDI plan).

The Associations of Autonomous Astronauts fight the present-day state, military and corporate monopoly of space travel, and exhort the oppressed of this world to build their own spaceships and get together into free communities of cosmonauts. The revolutionary proletariat has the power to expose the deceptions of the space travel establishment.

But I think that the AAA project must keep its distance from Hippie/New Age bullshit — we’re talking about class war — neither some kind of utopian-escapist plan (e.g. *The Jefferson Starship Blows Against The Empire*) nor some *Star Trek* Kennedyan dream — we’re talking about Jello Biafra’s rant *Why I’m Glad That The Shuttle Blew Up*.

The subcultural cross-fertilisation which originated the Skinhead style reached its peak in 1969, i.e. whilst NASA was organising and staging the first moon landing hoax. The creative clash between West-Indian music (Ska, Rocksteady and early reggae) and the Hard Mod look defines the so-called “spirit of ‘69”. We’ve got to hang on to this spirit of ‘69, and oppose it to the other, symbolised by the star spangled banner on a TV studio moon ground.

Original skinheads, suedeheads and later street punk skinheads COULDN’T GIVE A TOSS about such nerveless middle-class counterculture à la Jefferson Starship. Skinhead subculture can provide autonomous astronauts with a style and a sartorial rhetoric which break both with liberalism and hippy shit. Moreover, both the Suedehead evolution and the modernist heritage can work as stylistic North Stars and orient our efforts to an essential “proletarian elegance”. It’s a matter of self-respect: we can’t figure what clothes the inhabitants of other planets have on, but certainly we won’t go to the rendez-vous dressed like shaggy buffoons!

Skinhead Moonstomp is the title of a classic Ska anthem. That’s how we’re gonna deal with zero gravity: skipping about on a steady upbeat rhythm. Long live SHITS! Death to NASA!

No to Blairism and Economic Rationalism, Yes to Weightlessness and Exploration

(excerpt From On Filming Large Objects in the Sky)

by Oceania AAA

What is missing is not more theorising, not more passive autonomous 'zones', not another pirate radio station, but a truly active autonomy. The AAA say that not only must we reclaim the streets, but more generally we must reclaim the spaces. We must (re)construct, perform and explore these spaces.

These spaces may be conceptual, emotional, physical or political. They may be present, past or future, but they are just as much yours to simulate and explore as anyone else's. Our tools may be psychogeographical, physical, emotional or virtual.

This active reclamation of spaces provides the conceptual ground plane for the exploration of new spaces as an 'ongoing*' project, one that can finally achieve its full social potential. We are not seeking a utopia but only the realisation of each individual's full potential as an autonomous astronaut.

The tools of the postmodern may save the sanity of some individuals who are prepared to study its poetic texts, but what will change through that? What has changed since the first Temporary Autonomous Zones, the Thousand Antennas...? Our way out of this is not simply to disengage as individuals from hyper-reality, but to actually participate in a new simulation, one that is viral and can act as a capsule for our dreams. This enactment, these performances, the spontaneous generation of Autonomous Astronautics, will provide a platform for our own realisations. We may not have spaceships parked outside primed for lift-off to another blue planet, but we can be sure that when we do it will be crewed by an infected mongrelised race of autonomous astronauts who are prepared to dream.

The AAA goes beyond the ideal of tactical media to subvert dominant media images but also inserts its own simple but powerful idea...

YOU ARE AN ASTRONAUT

YOU MUST TRAVEL THROUGH SPACE

With this simple proposition the AAA intends not only to subvert media by its own positivism but to impact the industrial and political machines through the irresistible force of community dreaming.

Note:

The Oceania AAA launchpad is located on One Tree Hill in London, SE23. It is the site of many previous space programmes and resistance, from Boudica, Leader of the Iceni, to the enclosure riots. It forms the southern-most point of the leyline complex centred around Greenwich, and is sometimes referred to as the Honor Oak for the tree that stood at its summit. Elizabeth I performed ancient rites to protect the power of the monarchy, as did Aleister Crowley in the graveyard on the northern slopes. It is also believed to be the site of an iron age fort. Throughout English history its has formed an important communications function due to the visibility of its beacons and signals. During the second world war it supported AA emplacements at its summit. Oceania AAA have reclaimed the foundations of this gun emplacement as the site for its launches and broadcasts into space. Operations are controlled from the disused council nursery on the slopes of the hill. Investigation has revealed that before being used to grow plants it was a fireworks factory and the ground is contaminated with propellants, further proof of the astronautical value of this site. To celebrate its reclamation a three-sided football field has also been constructed on the southern slopes of the hill.

C.A.A. Dellschau and the Sonora Aero Club Mystery

Forwarded by John Berndt to the Invisible College

In the early 1920s, an elderly eccentric named C.A.A. Dellschau died in Houston, Texas, leaving behind a number of home-made “books” containing an estimated 7,000 pages of drawings and hand-written notations, all dealing with aviation or aeronautics. In the late 1960s, Peter Navarro rescued a number of them from a Houston dump.

The drawings in the old books depict strange and wonderful flying machines. When combined with information gleaned from the accompanying writings and annotations, many of them in a cryptic form that had not only to be deciphered but also translated from German, they tell an almost unbelievable story.

According to Dellschau's mysterious books, sometime around 1850 a group of men who were interested in aeronautics met in a Sonora, California hotel to form the Aeroy Club, later renamed the Sonora Aero Club. The organisation was financed by an even more mysterious society from “back East,” which was known only as NYMZA. The local club was composed mainly of Germans and a few Englishmen who were fanatically secretive about their efforts and demanded that members abide by strict rules. In fact, shortly after one member threatened to go public with some of the group's discoveries, he is said to have fallen victim to a mysterious aerial explosion allegedly arranged by some of his fellow club members.

If Dellschau's manuscript is to be believed, then the technical developments of the club were made possible by the discovery of a gas, known only as “NB,” which had the power to “negate weight.”

Dellschau's elaborate drawings leave little doubt that any known gas could have lifted such heavy and ponderous craft. In fact, the gas bags shown in some of the drawings appear to be too small to lift even a single person, much less the craft and the equipment on board. Thus, Dellschau's mysterious NB gas must have represented a truly remarkable discovery indeed, perhaps even involving some sort of anti-gravity substance.

According to Dellschau, who spent the last 20 years of his life composing these elaborately illustrated books while living as a recluse, several “Aero” designs were actually built, test-flown and then dismantled so that their secrets would be kept. His notations also state that two of the craft were “in storage” when they were destroyed by fires that ravaged the town of Columbia, located just a few miles from Sonora. This checks with historical sources, which indicate that the town was indeed destroyed by fires on both of the dates given by Dellschau. And although only a few actual historical records have been found of the more than 60 people mentioned as having been members of the club, there is such a wealth of data about events which match historical facts that one must conclude that at least Dellschau must have been quite familiar with the area described and very likely lived there as claimed.

It is also possible that some of the names mentioned in his accounts are pseudonyms, or “brotherhood” names used by club members to cover their real identities — a practice that was quite common in the 19th Century secret societies.

As for the craft (or “Aeros” as they were called), it is entirely conceivable that such could have flown, if and when NB gas was employed as the lifting agent. Unfortunately, the means of its production were lost in the early 1860s after Peter Mennis, the key man in the organisation and the only one who knew the secret of the gas, either disappeared or died.

Mennis referred to his NB gas as “Supe.” In Dellschau’s drawings, it is depicted as a light green liquid, which was dropped onto the top surface of a hollow roller (in later versions a half-drum with teeth or cone-like protrusions sticking out from the interior wall). Among these projections was a black, lumpy substance resembling coal.

The Supe was gravity-fed onto the drum, where it mixed with the air and various other substances present and became converted into a “hot” gas (always depicted in pink). This NB gas was then used to drive the machinery on board, including wheels for land travel, paddles for water, and compressor motors for aerial navigation. From these it was fed into relatively small gas bags for storage, with the excess being used for thrust by means of remarkably advanced nozzles situated at various places fore and aft for forward and reverse motion.

There appears to have been a constant grumbling because of Peter Mennis’ reluctance to divulge the secret of the gas. In one of his accounts, Dellschau tells about Mennis’ own aircraft design, the Aero Gander (also known as “the Goosey”), and of the disappointment felt by the other members at this reluctance

to share his secret formula with them. This account (typical of Dellschau's fractured English) reads: "Now as the Goosey had been used day and night, rain or snow, in still or boisterous weather... why did Constant and Mischer [two other club members] grumble? Their idea of a constant weatherproof Falleasy is as sure improvement, and as in them days—the main object—to be able to cross the plain—and avoid Indians—or whuite [*sic*] mans attacks makes Constant come very near, but Mennis would sell no Supe, and they could not make it themselves. They had to stay on Earth."

Peter Mennis evidently either disappeared or died (perhaps murdered during an internecine squabble that eventually split the group) sometime in the early 1860s, leaving surviving elements of the club without motive power. They continued to design Aeros for several years thereafter, but apparently broke up when nobody could rediscover the secret formula.

Under dozens of drawings there is the statement, "Peter Mennis you are not forgotten" and the frequent bemoaning "No More Supe."

Motive power notwithstanding, many of the Sonora Club Aeros employed a variety of remarkable "modern" ideas, such as hydraulic, pneumatic and retractable landing gear, shock absorbers, inflatable pontoons for landing on water, hot gas/air jets for thrusting, powered wheels for moving on land, and even parachutes and other safety devices for emergencies. Two different types of landing and search lights were also shown.

Dellschau himself came to Texas sometime in the early 1870s. For a time he lived in Brenham, moving to Houston about 1880 to become a sales clerk. In 1890, he left town for several months. When he returned, he was a changed man: nervous and fearful. He became a janitor in a store, spending most of his time in the stockrooms and loft.

Eventually he quit working altogether and stayed in his room, not leaving it even to eat, and complaining that he feared for his life.

It was also after his return from his mystery trip that he began drawing and writing the story of the Sonora Aero Club and NYMZA. Although his writings do not reflect the near paranoia that he obviously experienced, they do indicate that some of the club's members met deaths that could not be attributed to mere accidents, and that this had come about because of their penchant for talking too much or because they tried to personally profit from the club's work.

From reading his books, one gets the impression that he wants to tell the world

about the club, but is afraid to do so and thus employs ciphers, acronyms, broken English and German, and other “hidden ways.”

“You will — Wonder Weave r— ” he writes, “you will unriddle these writings. They are my stock of open knowledge. They — will end like all others — with good intentions, but too weak-willed to assign — put to work.”

Did NYMZA and the Sonora Aero Club really exist, or were they merely visions in the fevered brain of a crazed eccentric? There are many more mysteries here than we have space to write about.

[Written by Jimmy Ward and P.G. Navarro, reprinted in: *Visions*, vol.2, 1997. Source graciously provided by Jen Lahn, Baltimore.]

Note:

Today, we’ve abridged our provisional records and decided that the AAA was founded at once on July 21st, 1999 and April 15th, 1983. We will celebrate the foundation of the AAA tomorrow night in order to practically explore the coincidence of future and past. Concerning the origins of the Autonomous Astronauts the source quoted above suggests a trialectical expansion of the foundation date.

Unready to Fly’ Status Report 11/11/97

by Parasol AAA

Whilst continuing to convalesce we have been turning our thoughts to other areas related to our space programme.

In particular we have all been rather concerned recently at reports that the big capitalist space agencies have pulled the plugs on a number of SETI (Search for Extra-Terrestrial Intelligence) projects as unprofitable. For autonomous astronauts deep space exploration is unthinkable without a knowledge of what lies beyond the fringes of our own tiny planet. Of course NASA thinks only of

emulating its conquistador forbears and exploiting the universe for its mineral wealth. The inhabitants of other systems reck as nothing in this Leviathan's plans. Their rich heritages and cultures are expendable before the forward march of Progress. Some lucky exo-species might find themselves pressed into slavery, for the rest NASA plans genocide. (Of course the chances are that if the NASTies tread on the wrong scaly toes we'll all end up creamed across the galaxy... Either way it's not a pleasant thought.)

The AAA intend to be good spacey neighbours — keeping the back yard tidy, not making too much noise on Sundays and not allowing the cat to piss on the next world's roses.

So, we were discussing what contributions we could make towards contacting our cosmic comrades without the weighty paraphernalia of massed banks of radio telescopes or batteries of lasers, in our local pub, when we were over-heard by a crusty type with a dog on a rope who promptly offered to flog us a Ouija board. We politely declined, explaining that he had misconstrued our intent and that we had no interest in the debunked manifestations of 19th Century Spiritualist fakers. We are the post-Flash Gordon generation, raised on Hawkwind and 1950's 'B' movies and we have little time for Victorian parlour games.

However, with our collective train of thought fortuitously station halted — a new passenger boarded, stowing its intellectual baggage in the gangway.

We got to thinking about matters paranormal, in particular Electronic Voice Phenomenon and whether it had any bearing on the proceedings in hand. Considering that it might, we pooled our knowledge of this esoteric science and found it sadly wanting. After kicking-out time we hurried home to dig out a few old copies of Fortean Times for the low-down, (see FT 104, Nov. '97)

EVP is about the voices which appear at random from detuned radios or audio tape recordings of nothing in particular. Some believe that they are voices from the grave or spirit messengers.

Whilst recognising we were off track so far as contacting aliens, never-the-less even the most hardened Dialectical Materialists amongst us were excited by the prospects.

How cool to record a few choice quippings of Oscar Wilde or Charlie Marx's stock market tips. Still better might be nuggets of Tesla technology or handy new ways to harness Orgone courtesy of Willie Reich.

Of course we all agreed that the real prize would be to plug into that late, great, Erich Von Danniken of Trotskyism, Juan Posadas, for an update on his thesis that Flying Saucers are buzzing about everywhere happily spreading communist ideas and exporting revolution to less advanced planets.

We recorded on to the tape the following message:

‘This is Parasol AAA seeking advice or help with our space explorations, please leave your message after the tone... beeeep.’

Flippant we know but, hell, these voices are apparently everywhere and only too pleased to make themselves heard.

We then proceeded to record the ether with a background of noise.

EVP Report 1

Recording commenced at 7.48pm on 12/11/97 and ran for approximately 15 minutes.

The clean, white hiss of static was heavily modulated by unavoidable traffic noise and voice leakage from an adjacent room. Upon playback we found that as our ears adjusted to the peaks, troughs and drop-offs of the etheric sound wall, we felt (rather than heard) the deeply submerged growl of a male voice in one-way radio monologue.

No words were discernible. The Cosmic Background Radiation continued to fill our ears.

Due to the archaic, gaussed-up heads of our recorder, the underlying cassette track had not been cleanly erased. Erratically, the plink, plink, fizz of a cheap Casio keyboard rhythm pre-set fought its way to the surface for breath and swam valiantly in the magnetic fields.

The traffic rumbled on.

Mayhap the spirit ether was especially quiet tonight, but we were reminded of the words of blistering retort the Bard put into the mouth of Hotspur;

GLENDOWER: "I can call spirits from the vastly deep."

*HOTSPUR: "Why, so can I, or so can any man;
But will they come when you do call for them?"*

We Have a World to Leave Behind!

by Inner City AAA

'My Lord, we are Four or Five, some say Honest, others Foolish, but all say Drunken Fellows, now drinking Your Lordships Health at the Tavern; and our Poetical Inclinations are all attended with Poetical Pockets. Some of us have Sixpence and Eight Farthings, some neither Eight Farthings nor a Sixpence; so that the chiefest of our dependence is upon the strength of this Dedication. And since the Majority of Us are too dirty for Your Levee, we have pick'd out the nicest Spark of us All, to make this present by. '

Tom Brown — Petition to the Earl of Dorset (Miscellanies Over Claret, 1697)

London offers many possibilities for inner city space exploration programmes. As a city composed of startling contrasts and diverse zones of experience, London inhabitants use urban space in a variety of ways, not all of which are sanctioned by the authorities. London continues to observe a multitude of everyday conflicts, including the Association of Autonomous Astronauts' own explorations into sex in zero gravity, raves in space and games of three-sided football. With this in mind, Inner City AAA have conducted an intense series of researches into the psychogeographical qualities of various London sites, and we are now able to announce that our first launch pad has been successfully located in Grub Street.

'Grub Street' entered the language in the 17th Century and became a household phrase in Hanoverian England, a metaphor for the seamier side of life. Grub Street was a place of filth, clutter, noise and squalor, home to crowds of sharpers, thieves, beggars and harlots. Then, following the lapse of the Press Licensing Act in 1695, scores of printing presses based themselves in the area, accompanied by the writers that could now hope to make a living from their newly established profession, no longer having to depend on the patronage of aristocrats.

Grub Street came to be associated with the literary hacks that lived and worked there throughout the 17th and 18th Centuries. The huge increase in publishing fed the growing appetite of a predominantly middle-class reading public. But this rise of a publishing industry also increased the availability of politically subversive texts, broadsheets and pamphlets that were largely self-published and that

created a dynamic within society still present today. For example, the various conflicts over the idea of free expression on the Internet can be traced back to the antagonisms created by the culture of Grub Street.

The denizens of Grub Street created an atmosphere of sedition and revolt, of combat with the forces of law and order. Grub Street lay just outside of the old medieval city wall, and had always been a space beyond the control of city authorities. Milton had once lived in the area, and in 1830 Grub Street was replaced with its present-day designation as Milton Street, in an attempt to clean up its popular image as a place of non-existent morals, distinct street life and hang-outs for disreputable writers. These ghosts still remain, and Inner City AAA have reclaimed the cultural heritage of Grub Street in order to refuse the Victorians their sanctimonious cover-up.

We have located our launch pad at the northern end of Grub Street, in an empty and derelict square that lies several feet beneath road level, and forms part of an abandoned building that was a former college of higher education. Our seizure of this space demonstrates the AAA's tactic of taking whatever we can find and making our own use out of it. In addition, this specific site, a former educational establishment, is used to reflect the AAA's attitude towards the organisation of knowledge within western culture. The AAA has resisted intellectual specialisation by promoting transversal approaches that combine different and diverse ways of thinking.

Much of the original Grub Street has been swallowed up by the Barbican, a huge complex of luxury flats, art galleries, cinemas and a library. Our Grub Street launch pad is also near the financial centre of London, the square mile that forms a nerve centre for capitalism. By situating our launch pad here we have deliberately put ourselves in close proximity to the very culture that we intend to destroy by building and successfully launching our own spaceships. Despite the number of surveillance cameras in the area, our games of three-sided football have confirmed that the authorities are not equipped for preventing us from using this site as our chosen launch pad.

Grub is derived from the old english word 'grube' meaning a drain or ditch. Close to Grub Street a tributary stream had ran to the notorious Fleet Ditch near Holborn. These ditches were used for hundreds of years as sewers by local residents. Even dead bodies could be found dumped in these disgusting waters. Even though this water has long since been concreted over, our investigations have shown that it still flows beneath our launch site, and we have already began exploring ways of tapping into the psychic energies associated with underground rivers. These forces will assist our plans for independent space exploration, and

help us as we continue to generate a huge underswell of activity that connects with our network of groups dedicated to developing strategies for escaping gravity.

Grub can also refer to a maggot or worm that is able to infest a larger body, and digest it from the inside out. Our Grub Street launch site is also then the ideal spot for plotting further media invasion campaigns. This element to our space exploration program aims at planting ideas within a variety of contexts, ideas that are able to resist the filtering techniques applied by commercial publishers and broadcasters. As these 'idea grubs' penetrate the thick flesh of the media, the concept of independent, community-based space travel is taken and used by people who may not even know of the AAA's existence.

The culture of Grub Street contributed to the development of satire as a weapon against the prevailing order. Inner City AAA has located its launch pad in Grub Street in order to continue these Grubbaen tendencies, and to make satire a tool for community-based space exploration. But whereas in the 17th and 18th Centuries Grub Street and its libertine persuasions existed as a physical location in the geography of London, the forces of social control have since then significantly developed their own strategies for coercion. Now Grub Street must be reclaimed, not only by locating our launch site here, but also as part of a geography of the imagination, as a Grub Street of the mind that combines semiotic terrorism, self-confessed propaganda, information warfare, comical devices, cultural sabotage and a wicked, twisted sense of the absurd.

Escape From Dimensionality!

The First Meditation From Nomad Association of Autonomous Astronauts

In order for us to fully imagine the practicalities and possibilities of space exploration, to exist in what the AAA call The Dreamtime, the Nomad AAA believe that we must start from the premise that all current notions of dimensionality, all our known relations with time and space, should be rejected immediately.

Many 'eastern' philosophies have no room for Aristotelian logic, the right and the wrong, the up and the down. They have made a logical, spiritual progression from linear poles (the black vs. the white) towards a third path — a higher middle ground.

Polarity (by its nature a human conceit) cannot exist in space — like the Grand Old Duke, in space we are neither Up nor Down. If we therefore discount such two-dimensional existence, it follows that a middle or third way cannot exist either, as it is defined by the very things it purports to transcend. It would seem that to exist in The Dreamtime, we must then reject not only the polar opposites and the third path but in fact all perceived forms of "earth-bound" dimensionality.

We cannot therefore have the fifth dimension of time if we have discounted all others. We only need to examine the common misapprehension that time is linear to see how shallow the concept really is. Spiritualists may argue that time flows in both directions, but they succeed only in grounding themselves in the belief that there are only two ways to travel. Earth-bound time, as a concept, must therefore also be discarded. Earthtime will be replaced by Dreamtime.

With all dimensions thus dissolved, we cannot therefore allow ourselves to be blinded by the fundamental ideology that we exist in any here or now. We are the only species on this planet that concerns itself so destructively with the concepts of age and location. In space, in the Dreamtime, one's place and date of birth will be deemed nonsensical.

Whilst acknowledging that the concept of the nomad is still dimensionally bound, the Nomad AAA has re-defined the notion of no fixed abode to include both space and time. If we are to be Nomadic travellers through the Dreamtime, we must start this process by relinquishing the harness of our address. We must open our

minds to the concept of living everywhere and everywhen.

The Nomad AAA believes that an escape from gravity will lead not only to an escape from dimensionality, but ultimately to an escape from what we notionally call 'reality'¹. Once we have touched the sky, our minds will be tuned into an existence of infinite possibilities.

Gravity and E~scape

(excerpts From the art oF e~scape)

by Konrad Becker, AAA Vienna

Human beings need possibilities to escape not only on account of political oppression or exclusion: they have to find ways to escape the vicious circle of forced work for wages and imposed leisure. It is necessary to evade symbolic dominance and cultural entrainment; it is vital to flee the 'reality' of everyday life and it is necessary to escape the flatlands of binary logic and the three-dimensional world.

Society's disapproval of a 'flight from reality' soon betrays itself as a propaganda lie targeted at the educated classes. Ultimately, it cannot be determined which reality is meant in this scenario ravaged by the misery of the normal and the terror of normality. It is not those who flee from these representations and concepts of the world who are sick but those who have lost their ability to escape the straight-jackets of these so-called realities: reality as a normative hallucination is the virtual prison of social operating systems.

Systems of representation and images of the world as simulation of reality are highly efficient inductors, and hardly an expense is shunned to sustain them. Maps as representation of geographical topology are processed and manipulated for strategic reasons and access to high resolution satellite cameras is restricted.

Maps of the world are an instrument of political power. Proportional distortions resulting from the projection of three-dimensional space onto a flat surface are sanctioned by an aura of objectivity and then used for propaganda purposes. The ways of life are flagged and tagged. Maps not only offer an abstract view of the world itself but also contain information about those who create them. This becomes particularly obvious with old maps. If we want to find out from which perspective the world has been presented, we need only locate the centre of the representation — the 'land of the middle', the centre of the surrounding satellite states.

If their flight is to succeed, escape artists have to be masters of the terrain. Navigation requires the manipulation of symbols in meaningful representations of topological structures. Virtual control also assures the hegemony over the resources of interpretation. In this sense cultural activists, in accordance with their new understanding of the artist's position, use networks as meta-data tools of inspired interpretation of data within a panopticum of commodified world views. Guerrilla semiotics replacing pretentious artistic creation with recombinant cultural synthesis of the techno-voodoo memetic environment.

Flight as retreat is of particular importance as a tactic for individuals or small groups (for example in guerrilla warfare). Fleeing instead of resisting gives small, flexible, and mobile units an advantage over large, hierarchical structures of domination. To evade an attack instead of looking for confrontation and to succeed in escaping is the foundation for a future victory.

The wide public resonance of popular escape artists such as Harry Houdini who quickly became a legend revealed the symbolic of the great escape. The escape artist is an expert on the topology of the knots that bind him and a specialist when it comes to the warps and distortion of planes, lines and forms. In an age of increasingly networked machines and control systems leading towards total surveillance, Harry Houdini, whose spectacular acts of escape made him famous at the beginning of the century, is turning into a role model.

The invisible dimensions are usually explained as folded within the visible space. Intermediate spaces shrink or expand in the change of dimensional perspective and are related to the warps and wrinkles in dimensional space that are created by gravitational forces. The escape artist uses the smallest gap as an open space for planning his flight.

Black Holes warp space through their gravitational forces. The economy of attention creates singularities: dark stars as social sculptures in mediaspace, mindfocus in telematic flesh, with habits as expensive and capricious as tribal

African village fetishes. Personalised attractors generated by economic wars in the competition for attention span draw their self-confidence from the unconscious of the target audience.

In the battle for the psycho-cybernetic co-ordinates of the world models, the stargazers rule. Cybernetics, the study of communication and control mechanisms, appears to be a science of the interrelatedness of symbols. The interpreters of the referential framework are the navigators and control artists. The old tradition of hypertext connects star constellations, letters and abstract beings on various levels of meaning and ideographic methods of visualisation.

Lockpicking the future requires multi-dimensional maps of the world for new exits and safe havens in hyperspace; it needs passports to allow travels from normative, global reality to parallel cultures and invisible nations, it requires nomad supply stations on the routes taken by the revolutionary practice of aimless flight; it needs psycho-geographical maps that show the way to Dreamtime and public transport to Kaddath.

All of us want to escape gravity and travel to the stars. Autonomous Astronauts are working with space-time warps created by gravitational waves of black holes that open ERP-bridges (named after Einstein-Rosen-Podolsky) to parallel universes and distant realms of space-time. Science fiction and popular culture have long been using practical applications of poly-dimensionality and the possibility of travelling the dimensions, faster than light, through the gravitational channels of wormholes.

Escape artists and hedonic engineering towards escape routes from an anxiously bored society.

The art of escape becomes increasingly important for a culture of escapism that transcends ordinary hedonism.

Moving in Several Directions at Once

by Jason Skeet, Inner City AAA

A spectre is haunting the planet, the spectre of independent, community-based space travel. The Association of Autonomous Astronauts (AAA) is the most important space exploration programme active in the world today, and unlike other organisations that claim to escape from gravity (organisations that are in fact paralysed by their own inflated sense of self-importance) the AAA has demonstrated the possibilities of well-planned assaults against the state, corporate and military monopoly of space exploration. With the third anniversary of its official launch, the AAA can reveal the specific phases to its Five Year Plan for establishing by the year 2000 a world-wide network of local, community-based space exploration groups. Phase One — the launch of the AAA's space exploration programme. Phase Two — declaration of Information War against government-funded space agencies throughout the universe. Phase Three — the Dreamtime, a collective process of exploring the possibilities that open up when we form autonomous communities in outer space. Phase Four — a period of consolidation, during which Autonomous Astronauts examine the achievements that they have made so far. Phase Five — the final push into the year 2000. The Bologna Intergalactic Conference, April 18-19 1998, marks the beginning of the fourth phase of the AAA's Five Year Plan, its CONSOLIDATION.

Since the launch of the AAA on April 23rd 1995, Autonomous Astronauts have not been content to merely destroy the state, corporate and military monopoly of space travel. AAA groups have also succeeded in exposing the belief systems adopted by those who attempt to dismiss the AAA as a so-called 'serious joke'. These idiots not only 'believe' that the AAA cannot possibly 'really' succeed in its aims, but these buffoons also 'believe' that words have fixed meanings, and in this way are therefore inextricably linked to the maintenance of the status quo regarding space travel. The AAA has developed space exploration as a language game that moves in several directions at once, and so shown that anyone can use words to imagine and create their own possibilities. Words can be used to subvert the commonly held view that space travel requires vast amounts of money, and language has been set in motion by the AAA as part of a vast collective fiction that concludes with the creation of a world-wide network of AAA groups all dedicated to building their own spaceships. To the AAA there is no difference between 'fact' and 'fiction' as they exist within independent and community-based space travel.

The AAA has already demonstrated how it can influence events through a process of morphic resonance. As more and more people find out about the possibilities of independent space travel, it becomes easier for others to also become aware, so that the AAA's ideas have an effect on those who may not even know of the AAA's existence. Following from this, it seems that in retaliation against the AAA's Information War on government-funded space agencies, the US military have conducted tests with the MIRACL (Mid-Infrared Advanced Chemical Laser) based at the White Sands Missile Range in southern New Mexico. These tests, carried out in November 1997, used the MIRACL, which has a beam about six feet wide, to fire on an orbiting satellite in an attempt to destroy it. Predictably, the US government justified these tests by insisting that they need to control who has access to satellite information in times of war. However, the AAA is convinced that the true motive behind these tests is the threat posed to the state, corporate and military monopoly of space travel by the possibilities of independent, community-based space exploration as represented by the Association of Autonomous Astronauts.

At the Vienna Intergalactic Conference in June 1997 the AAA ran workshops with a group of Austrian teenagers collectively designing and building a WorldWideWeb site. This project began with the participants travelling to the future to squat the abandoned Russian space station Mir. The group then sent a report back to planet earth about its experiences aboard the Mir in the form of a web site. Subsequent events on the Mir throughout 1997 have confirmed the AAA's propaganda efforts. The various problems on the space station have demystified space exploration for a great many people. The Mir has been continuously patched together by its various crews, and this has enabled the technology to be thought about in a more down-to-earth way, comparable to how people relate to a second-hand car that needs constant attention. The events on the Mir have also revealed the arrogance of government space agencies in allowing their astronauts to be so badly prepared for difficult situations. For example, when a computer failure on the space station led to a power shut-down that plunged the crew into cold and darkness for several hours, why had no-one remembered to pack a torch with spare batteries, as well as several extra thick jumpers for warmth? Anyone who has ever been camping back on planet earth will know the importance of being prepared for these kind of emergencies.

The Vienna Intergalactic Conference formed part of the Dreamtime phase to the AAA's Five Year Plan, and also enabled the AAA to involve local communities in the process of exploring the possibilities that open up when we go into outer space. Prior to the conference, the AAA had ran a highly successful spaceship building project with groups of Viennese school children. Another fascinating discussion that has emerged from the Dreamtime has concerned dress codes for

a proposed intergalactic rendezvous on the moon. The SHITS (SkinHeads as Independent Travellers in Space) demand a 'sharp' attitude towards clothes, and have even accused some Autonomous Astronauts of being too 'shaggy' in their approach to fashion. In response, other AAA groups, including the Disconauts, have proposed space suit designs for future raves in space that include glamorous additions like sequins and fake fur. What has emerged from this debate as it relates to the AAA's Dreamtime has now become clear — Autonomous Astronauts will not go into space dressed in the dreary uniform worn by government sponsored space travellers.

By concentrating on how space exploration technology is used and who has access to that technology, the AAA has escaped both scientific rationalism and its mirror image, romanticism. The AAA has done this through a collective Dreamtime process, a playful and speculative exploration of the possibilities that open up to us when we form autonomous communities in outer space. And unlike utopianism (in either its rational or romantic forms), the AAA has unravelled the threads that run throughout history to create an organisation that never has any recruitment problems, since anyone is encouraged to get involved by simply starting their own AAA group. As an expanding network of independent, community-based groups the AAA has transcended the bureaucratic forms of organisation adopted by all other space exploration programs.

No-one can now write a history of space travel and neglect to include the contributions of the Association of Autonomous Astronauts. It is the declared aim of the AAA to ensure that all future discussions of space travel will understand how the AAA has revealed the contradictions created by the development of space exploration technologies. There will be increased exploration of space, and the AAA is determined that this will not be inextricably linked to the expansion of capitalism. The AAA confirms that we can go into space, not as conquerors of the universe, but as a collection of independent, community-based groups dedicated to building their own spaceships. Autonomous Astronauts of the world, move in several directions at once!

Are You An Autonomous Astronaut?

Here follows a questionnaire to verify your level of "autonomous astronauticity" according to AAA Bologna. This is taken from Autonomous Astronaut Riccardo Balli's book "A Taste of Lunar Dust".

1. Do you think that the Apollo moon landings really happened?

- a) Yes. Neil Armstrong really made his famous moonwalk and pushed the Stars and Stripes into the lunar dust. Indeed, as the Disconauts have suggested, by 1969 there were probably very few places in the world left for the American flag to fly unmolested.
- b) No. It was just a hoax created by NASA and the US government in some TV studio in Nevada.
- c) Maybe, but I don't believe in conspiracy theories enough to choose the second answer.

2. Do you think that sex in space is more fun than on planet earth?

- a) No. I'm already scared of sex on planet earth, never mind sex in space.
- b) Yes. The absence of gravity will enable limitless passion, and should the participants require a point of stability, then specially designed bondage equipment will secure them in the position they enjoy the most. Also, AIDS will disappear since life in space will demand that everyone wears space suits equipped with condoms.
- c) Maybe, but are you sure there will be no 'space diseases'?

3. Are you satisfied with the level of scientific research regarding space exploration?

- a) Yes. Sitting in front of the telly watching shuttle launches is even better than the World Cup football final.
- b) No. I believe that NASA and all the other government funded space agencies are completely incapable of organising successful space exploration programmes.
- c) I don't know, maybe yes, maybe no, ohohohoh those NASA space suits are so cool though.

4. What kind of music will you listen to in outer space?

- a) Country and western, the soundtrack for NASA space exploration...before that it was the wild west that had to be won, native American Indians to exterminate, the Klondike gold to dig up...now they have to open up a McDonald's on the moon and organise golf tournaments on the lunar surface...
- b) Dance music — just check out the oddball assortment of aliens playing Glenn Miller style jazz in 'Star Wars', or the scene in 'Return of the Jedi' where there is a funky ensemble of aliens, or even Blade Runner with its jazz and soul soundtrack.
- c) Guitars and drums in space, rock "n" roll! (fuck, please, no).

5. It's five minutes to midnight, December 31st 1999. What are you going to do?

- a) Make a toast with your friends and family after playing bingo at your aunt's place.
- b) Get into your self-built spaceship and leave the planet behind.
- c) Fall asleep.

6. NASA astronauts work seven days a week in space and never have any spare time. What do you think about it?

- a) It's fair. They get paid by the hour.
- b) Unbelievable. They are having a unique experience and they have no time to reflect on it, to write or listen to music, they must only work.
- c) Well, these Nasanauts are very narrow-minded.

7. Let's suppose you are interested in the AAA. What do you do?

- a) After two days, you've already forgotten everything about this publication.
- b) Join a local AAA group or if there isn't one start one. Inform all the other AAA groups and begin networking with them.
- c) These Autonomous Astronauts must be mad, unreliable people.

8. The future will be in...?

- a) The European Community.
- b) Leaving the planet behind.
- c) I can only think as far as the end of next week, never mind anything beyond that.

9. When you were a child, what did you want to be?

- a) A policeman.
- b) An astronaut.
- c) An adult.

10. Gravity is...?

- a) Necessary.
- b) I prefer levity.
- c) Something that gives me a headache.

Results:

If your answers included mostly (a)'s, then you should take this pamphlet, put it on the highest shelf in your house and never look at it again.

If your answers included mostly (b)'s, then we strongly invite you to get in touch with the AAA immediately.

If you answered mostly (c)'s, then it is possible that you have a curiosity about space exploration but continue to take yourself too seriously. A sense of humour will help sort you out.

Phase Four

CONSOLIDATION

**Message Transmitted to the
Bologna Intergalactic Conference, April 18-19 1998**

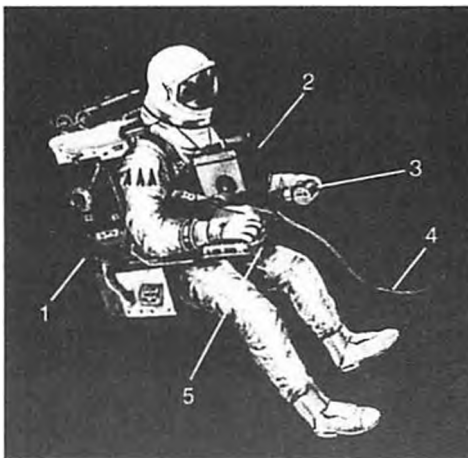
From the Association of Autonomous Astronauts

The Association of Autonomous Astronauts (AAA) move into the fourth phase of their Five Year Plan for establishing a world-wide network of local, community-based AAA groups. This phase is described as the CONSOLIDATION, during which Autonomous Astronauts examine the achievements that they have made so far and prepare for the final push into the year 2000.

The AAA has conducted a highly successful and meticulously planned campaign against the state, corporate and military monopoly of space exploration. Autonomous Astronauts now require a period of intense reflection, time to gather themselves together and analyse all that has happened to them. This important phase of consolidation marks a critical moment in the Five Year Plan, the point at which AAA groups decide how they will proceed into the final stage of the AAA's evolutionary project.

The Bologna Intergalactic Conference will bring together AAA delegates from around the world to present reports from their local, community-based space exploration groups. The conference will also expose local communities in Bologna to the possibilities that open up when we form autonomous communities in outer space. Moving in several directions at once, the AAA has declared, **'Only those who attempt the impossible will achieve the absurd'**.

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Moving In Several Directions At Once! —The Third Annual Report of the Association of Autonomous Astronauts

A CIP catalogue record of this book is available on MIR

Designed and published by:

Raido AAA, BM Box 3641, London WC1N 3XX, UK

South London AAA, Cape Effra, 121 Railton Rd., Brixton, South London

Printed in a zero gravity laboratory somewhere near Grub Street

The AAA wishes to acknowledge the assistance of the following people for their help with the production of this publication: Paul 777, Lola Chanel, El Iblis Shah, Hari Kunzru, Coyote 200

Front Cover Illustration by AAA (Glasgow Cabal)

There is no line, no hard boundary between Earth's atmosphere and space. At the Earth's surface, the atmosphere is thickest, and it gradually thins with increasing elevation. Just as gravity decreases with distance away from an object, the ability to enforce reactionary notions like "copyright" will gradually become impossible as we leave this world behind.

The AAA welcomes the reproduction, transmission, storage in any kind of retrieval system, and mutation of this material by those who wish to use it for independent space exploration.

AAA Groups and Contacts

Unlike bureaucratic state controlled space agencies, the AAA develops as a non-hierarchical network of like-minded groups around the world dedicated to local, community-based space exploration programs. Here is a list of AAA branches:

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A spectre is haunting the planet, the spectre of independent, community-based space travel. Autonomous Astronauts continue to move in several directions at once in the process of building their own spaceships. This Third Annual Report contains documents from the Association of Autonomous Astronauts' world-wide network of independent, community-based groups, and also includes information about the AAA's Intergalactic Conferences that have explored the possibilities that open up to us when we form autonomous communities in outer space. Read this publication from the most exciting space exploration program active in the world today, and discover the AAA's well-planned psychic assaults, acts of semiotic terrorism and skillful media invasions.

'The AAA aims to change the face of space travel forever. They intend to build their own rockets so that ordinary Joes and Josephines can reach for the stars.'

The Big Issue

'Should space exploration be the exclusive preserve of governments? Meet some starry-eyed enthusiasts who think not, and have clubbed together to stake their claim to a slice of the universal pie.'

The Daily Telegraph

'Some of the most bizarre reading you'll get your hands on...everyone should have sex in space, that's the message of the AAA...they seem to delight in plaguing the press.'

Forum

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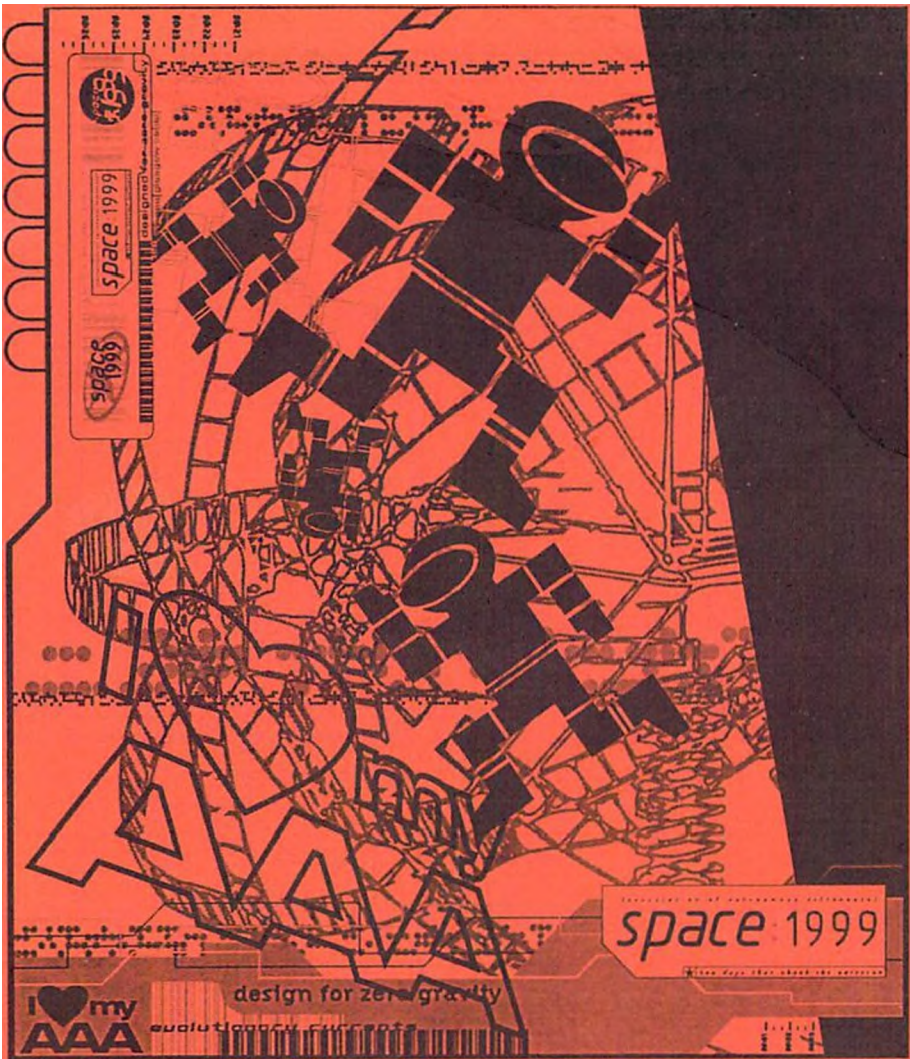
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South London AAA



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SPACE TRAVEL BY ANY MEANS NECESSARY !



The Fourth Annual Report
of the Association of
Autonomous Astronauts

SPACE TRAVEL BY ANY MEANS NECESSARY !

THE FOURTH ANNUAL REPORT
OF THE ASSOCIATION OF
AUTONOMOUS ASTRONAUTS



Published April 23rd 1999 on the occasion of the fourth anniversary of The Five Year Plan for building a world-wide network of local, community-based groups dedicated to constructing their own space ships.

Phase Five:

The Final Push Begins 23/04/99

The Association of Autonomous Astronauts move into the fifth and final phase of their Five Year Plan for establishing a world-wide network of local, community-based AAA groups dedicated to building their own spaceships.

On April 23rd 1999, on the fifth anniversary of the official launch of our independent space exploration programme, the Association of Autonomous Astronauts declares that the FINAL PUSH into the year 2000 has begun.

This final push begins with the results from our previous period of consolidation. We have confirmed that social interaction and a sense of humour is more important than the technical problems of constructing space ships. We have demonstrated that experimentation is a complete activity within itself. And we have eliminated any distinctions between inner and outer space, thereby enabling explorations of multiple spaces that connect with and affect each other.

This final push will confirm that there is no point going into space with the baggage that weighs us down on planet earth. We do not anticipate a clean break from this world — it is not a case of simply going somewhere else. The AAA's activities are prototypes for life in space; they exist as tendencies towards subversion, co-operation and joyful living.

This final push recognises that the most significant aspect of the impending Christian Millennium is the fact that the year 2000 marks the end game to the AAA's Five Year Plan. Whilst the state will use the Millennium as an opportunity to re-invigorate capitalist culture, the AAA's final push will build the necessary foundations for the future historication of independent and community-based space travel. Autonomous Astronauts will develop their own self-historification projects, and the emerging contradictions will ensure that the AAA will not be reduced to any single mythology.

SEE YOU IN SPACE!

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Introduction

This Fourth Annual Report from the Association of Autonomous Astronauts marks yet another important anniversary of the AAA's historic launch on April 23rd 1995. Even more significantly, it announces the start of the fifth and final phase to the AAA's Five Year Plan for creating, by the year 2000, a world-wide network of local, community-based AAA groups dedicated to building their own spaceships. This phase is the AAA's FINAL PUSH, during which Autonomous Astronauts around the world carry out their concluding activities, including media invasions, recruitment drives and propaganda efforts, in preparation for the AAA's dissolution.

As yet another hectic year for the AAA comes to a close, Autonomous Astronauts will undoubtedly feel pleased with the results of the consolidation phase to their Five Year Plan. Proceedings at the Bologna Intergalactic Conference in April 1998 had initiated this phase. The effects of this event for independent space exploration in Italy were realised further in September 1998 with the publication of 'Anche Tu Astronauta', a collection of AAA material presented in the form of a count-down to the launch of a spaceship, edited by AAA Bologna activist Riccarda Balli. This book has helped to promote the AAA to a wider Italian public, and at the Italian AAA brainstorming session held in Rimini on March 27th 1999, delegates from 14 Italian AAA groups were present. Meanwhile, AAA activists in the US have carried out important propaganda exercises, going up in a light aircraft and flying over Pittsburgh dropping paper planes bearing AAA slogans.

In the UK, AAA groups have organised a number of successful media invasions over the last year. This included a featured article in The Independent in July 1998 which also reported on AAA presentations at the Clerkenwell Literary Festival. Indeed, participation in this festival was further evidence of the AAA's ability to adapt its propaganda to suit a variety of contexts. Other media invasions that have been carried out included AAA interviews as part of an experimental feature on Radio4, transmitted in August 1998, and Autonomous Astronaut appearances on various cable and satellite TV programmes.

Meanwhile, AAA training sessions have included a three-sided football match staged at the Oceania AAA launch site on One Tree Hill in October 1998, as part of the Radical Southwark festival based at the 56A Info Shop. This game was

attended by a range of AAA and non-AAA individuals, and all the teams included children of varying ages. A half-time picnic was also organised, and the event demonstrated that the AAA has now evolved into a social movement that can attract people of all ages and backgrounds.

The AAA continue to push their ideas forward. Inner City AAA have recently completed a design for an AAA Krazy Golf hole that will feature in the Broomhill Festival in May 1999. This ten foot wide, hexagonal-shaped golf hole, involving three holes and three players, with a six-inch high rubberised wall along its sides, is the first attempt to apply three-sided game concepts to the sport of golf. It will be used to illustrate the importance of three-sided thinking and practise in the AAA project.

In June 1999 the AAA present 'Space 1999', a ten day festival of independent and community-based space exploration, that takes place in various venues across London. The festival includes an Intergalactic Conference, film and video presentations and a special pub night with debates on the important space exploration issues, lunch-time pickets, gatherings and demonstrations against the state, corporate and military monopoly of space travel, AAA training sessions and tours of AAA launch sites throughout London, games of 3-sided football and the first ever 'Three-Sided Football Intergalactic Cup Final', an all-night party and rave in space as well as various music events, and an exhibition of AAA propaganda and printed matter. 'Space 1999' will be a momentous occasion for independent, community-based space travel and the struggle against state, corporate and military monopoly of space exploration.

The AAA's Final Push will reveal the incredible success of the AAA's Five Year Plan — a success that has even surpassed the expectations of many Autonomous Astronauts themselves; and a success that has made even our fiercest critics take notice. There are now over sixty active AAA groups. This is why we are justified in describing ourselves as the most exciting and the most important space exploration programme in the world today. The AAA will continue to make space travel available to everyone — By Any Means Necessary!

Association of Autonomous Astronauts/Le Mouvement Mars 23

Frequently Asked Questions

by AAA Trento

This is a list of common questions AAA Trento members have been asked while presenting the AAA project. The answers are a cut-up of the most interesting contributions and insights from various AAA groups.

10) Is the AAA a serious project?

Yes, it is. We Autonomous Astronauts think that time has come to leave the planet and find new spaces. To do that, we are building our own spaceships and developing other new innovative antigravitational machines.

9) And where will you find the money to do that?

At a first look, economic questions seem the most crucial and inescapable. But on a closer examination, it is easy to see that it is of secondary importance for the AAA's purposes. As the main trend within the market is towards an economic deflation of the new technologies (think about how expensive the first computers were in the fifties), the real point is to think now of our possible realities, to be able to transform them into real possibilities in the immediate future, instead of waiting for the crumbs to be given to us, as usual. So, the real question about technology is not 'what can technology do?', but 'who controls and monopolises it?'. If you give an answer to the first question, you'll have an answer for the second as well.

8) Why go to space? Isn't watching a TV science fiction movie at home much better?

It depends. We Autonomous Astronauts oppose the way this society forms a demagogic curtain that hides domination processes. Our strategy is astute, because we have chosen to territorialize our project on the field of space technologies and space imagination, which in the contemporary world represents the final frontier of the spectacularisation of politics and the removal of social conflict. Spectacle is a mythology. But, through symbolic subversion and media invasions, we manage to deform and put into crisis the spectacular forms of space journeys. That is why we reclaim a kind of independent space exploration that may be free and open to everyone: women, old men, kids, dogs and ravers.

These explorations may well begin in the front of a tv screen, but it ends at the real edges of the universe.

7) And what are you going to do in space then?

To us, space means first of all the possibility of creating and experimenting with new forms of social interaction, beyond the limits of this anxiously bored society. Concretely, sex in zero gravity (much pleasant than that on Earth), rave parties in space (where no police come), orbiting recording studios (with excellent sound dynamics), video in space (not necessarily space videos!), and three sided football matches.

6) Raves in space?

Yes. What's the point of going into space just to find a job up there?

5) There is some method in your madness. But, wait a minute. You have to answer this ESSENTIAL question: how can you know that zero gravity sex is more pleasant? Have you ever tried it?

The absence of gravity allows refined erotic games, and warms the flame of passion between lovers. Furthermore, it puts the partners on an equal footing. Here on Earth sex has fallen into a sort of boring duopolistic industrial functionalism. What is more attractive about zero-gravity sex is the momentous experimental possibilities it opens up.

4) And what about three sided football? What is this? What's the link with space?

Three sided football is a must for Autonomous Astronaut training. Apart from being one of the most exciting sports around, it allows you to develop an essential capability for space exploration: obviously, that of moving in several directions at once. And not least, requiring continuous changes of alliances, it reminds you to avoid any kind of 'rallying round the flag' idolatry.

3) What's the difference between a rave on Earth and a rave in space?

While in raves on Earth drugs are useful to forget you are on Earth, in raves in space drugs are useful to remember you are in space

2) You Autonomous Astronauts, what do you do in your lives, apart from all this bullshit?

To be an Autonomous Astronaut is a matter of attitude. An unusual way of thinking and looking at the things here on Earth and within its gravitational field does not necessarily 'take up your time', but on the contrary it can enrich your time. The transversal dimension here is pivotal. You believe that you have to work first and then amuse yourself in your spare time only. This is what Nasa-nauts think, too, with the result that they do not have any spare time, since they are always 'too busy'. They go into space as workmen going into their factory.

1) But, does anybody follow you Autonomous Astronauts? How many proselytes have you by now? Are you a sort of terrorist organisation?

We do not proselytise. We are a free association and a social movement. The AAA was officially launched in 1995 and since then new groups have been growing up like mushrooms here and there all over the planet. The AAA is a-centric and rhizomatic, every group can develop its own project and express its abilities. Anyway, to my knowledge, we are not terrorists in the sense you think.

0) (after a pause) All that you've said to me is completely absurd!

Well as our motto declares: Only those who attempt the impossible will achieve the absurd!

Fellow (Space) Travellers

By Raido AAA

The AAA has never made any claims of exclusivity for its ideas and methods. Indeed, the way that we operate (as a non-hierarchical network) is explicitly designed to enable a syncretic and inclusive approach to community-based space exploration. It is inevitable (and desirable) that others will occupy a similar territory — a territory distinct from those of the military/government or laissez-faire capitalism.

In the year that has passed since the publication of our 3rd Annual Report, several groups with similar aims to the AAA's have come to our attention.

Vectron Mars Project

*“Who is our enemy? Who can stop us from launching the Mars mission?
Who can curtail our dreams?”*

“The red planet has never been declared territory. The anarchists into space.”

The Vectron Mars Project (VMP) emerged out of the Cestre Cantre Anarchists/Cestre Cantre Advocacy, a group whose concerns were centred around issues like squatting, mental health and what they saw as the revolutionary potential of prostitution. After one of the group was sectioned, the CCA found itself in the unenviable position of being the only anarchist organisation in the UK operating from within a mental hospital. Resistance to the oppressive system of the hospital followed, and along with that, the Vectron Mars Project:

“On one level, the Vectron Mars Project is a statement of autonomy against the ‘asylum regime’: It is a statement of dissent against the near totality of the system within mental hospital as it exists. It is a spectacle from a new and now dead political front, to be documented, and to point out how the system can be so obviously draconian against people who have committed no crime, or have committed crime due to the delusions of psychiatric illness.

The first, and I feel it to be the most important issue to be discussed is, why does a project to launch a mission to Mars, have to be seen to be a symptom of mental illness? If it actually is, and it actually isn’t, why the authority against this project getting off the ground, or so to speak, if it is a symptom of the so said psychiatric illness? The fact is that many more, much more eccentric, ideas do actually take place outside of the hospital gates. The assumption that the Vectron Mars Project is the project of a deluded mind, will lead to the continuation of my section, probably into the next century. This section can only exist if I am deemed to be ‘a risk to myself or others’. The Vectron Mars Project endangers nobody, and I am no risk, ‘to myself, or others’.

So the sectioning Act is being deliberately used in this case in order to control subversives. The majority of people with mental illness are not a threat to anybody; so why should it be fair to blanket categorise everybody who is forced to live in a psychiatric hospital in this way, when the majority of the mentally ill are no threat at all? And it is the case that many of the mentally ill are forced to live in ‘special’, or ‘secure’ hospitals, often for breaking petty laws.”

The project first came into the public eye after circulating copies of their pamphlet

V.M.P.: a Statement of Intent (Guerilla Press, 1998). The pamphlet dealt at length with the VMP's ideas, proposed structure and aims. The text is quite dense and non-linear in places. Raido AAA found the VMP's ideas about sending a rocket to Mars to search for intelligent life in the form of psilocybin mushrooms to be quite intriguing. However, we had a number of reservations about the attitudes expressed — not least about issues like homosexuality.

A flyer sent out with the booklet advertised a proposed meeting. Here is an excerpt from East London AAA's review of the event:

"22nd of August 1998 was the date scheduled by the Vectron Mars Project for a 'Heterosexual Orgy in Royston Cave'. On the one hand, this was seen as an excellent way to celebrate the sixth anniversary of the now defunct London Psychogeographical Association's first trip, which was indeed to this cave itself. However concern was expressed by the East London Section of the Association of Autonomous Astronauts, amongst others, concerning the exclusion of Gay and Lesbians from this event. In conjunction with delegates from two other AAA sections we attended the event with the intention of expressing our misgivings.

As usual any trip to Royston is incomplete without a visit to Roger Hall's Manor Books bookshop in Angel Pavement. Here we were informed that the V.M.P.: a Statement of Intent, had been withdrawn by the hospital. However he failed to reveal that it was his actions in contacting the Town Clerk concerning the proposed 'Heterosexual Orgy' which had precipitated this event. Mr Hall has subsequently made a full and frank confession of his involvement in these proceedings. We hope he will lay the matter to rest by apologising to Tim Telsa of the Vectron Mars Project. We do not contest that it is up to Mr Hall as regards exactly what he stocks in his shop, we feel that if he felt that the VMP material was inappropriate then this was a matter he should have taken up with Tim Telsa himself rather than involving a range of officials including the Town Clerk. As the 'Heterosexual Orgy' was scheduled while the Cave was open to the public, we do not see what problems this would cause. Indeed, the three AAA delegates attended the event which passed off without incident or complaint from the attendant on duty. We also articulated a practical critique of any possible homophobic implications in the exclusion of Gays and Lesbians by turning the event into a 'Men Only Heterosexual Orgy'. It is a shame Mr Hall was not there to see what little basis there was in reality for his concerns about the ramifications of VMP's so-called 'pornographic advocacy'.

As regard Mr Hall's worry about 'anarchistic advocacy' we have offered to provide him with copies of Green Apocalypse (Unpopular Books) and Anarchist Integralism (Sabotage Editions), subject to his apology to Tim Telsa, to help him

in the struggle against the scourge of anarchism in Royston.”

In the weeks following, a lengthy discussion was held between some AAA groups and the VMP through the post. Raido AAA found this exchange to be very open, frank and ultimately very rewarding. It revealed a great deal to us about where the VMP were coming from and about the repressive nature of the psychiatric system. The discussion culminated in the VMP completely renouncing what we saw as the homophobic passages in the V.M.P.: a Statement of Intent document.

Plans for the ‘Sokit Tuem Mk I’ rocket were circulated to AAA groups and interested parties, but the launch has been postponed for a number of reasons.

People involved with the VMP have subsequently been very busy with a number of other projects: A hunger strike to protest against the media monitoring of thought, The Radical Presses Register (an alternative to ISBN numbers), a science fiction role playing game (Rules of ‘e’), a “Shoplift 2000” campaign, and a protest against the monarchy which subverted the Royal Mail.

Contact: Guerilla Press, 505-507 Liverpool Road, London N7 8NS

Men In Red

"No copyright: No cover up"

The Men In Red (MIR) are a group of Italian ultra-left ufologists, influenced by Bordiga, Negri and the autonomist movement. They have been in contact with Italian AAA groups and were invited to speak at the 1998 Intergalactic Conference in Bologna. They used this platform to explain their positions and also to critique the AAA. A heated debate ensued, which is detailed, along with some initial responses, in issue 4 of our newsletter Ad Astra (still available from us).

This dialogue has continued and intensified and we are happy to reprint some of MIR's concerns here:

Excerpts from “Beyond AAA according to Radical Ufology's Esoplanetary, Technological and Autonomous Perspective”

"1. Manifesto for a Radical Ufology (R.U.).

“R.U. is a movement of proletarian and autonomous ufologists which contests the centralist, military and spectacular management of the UFO phenomenon, as it is

put in action through copyright and cover-up practices.” [...]

“Wannabe revolutionary doctrines, and even explicit counter-revolutionary doctrines, contribute to create an eco-fascist prison that -according to R.U.- permits the simulate survival of the Planet Capital. Terrestrial dissidence is trapped in this kind of immobilism.” [...]

“2. Beyond AAA: the Survival of the Interplanetary Capital.

“R.U. recognise that the AAA comrades have created proficuous emotions in the esoplanetary field. The AAA is among the most effective antagonist organisations which attempt to extend the conflict beyond the democratic limits the Planet Capital allows to terrestrial dissidence. That is why R.U. want to establish a privileged communication channel with the AAA for a communal fight. But at the same time, R.U. wish the AAA to leave behind its reformist attitude: we mean, the dangerous priority the AAA assigns to the exodus program.” [...]

“Despite its wishes, the autonomous astronauts’ exodus program carries on the effect of slowing the appearance of unmanageable contradictions within Capital. In fact, with Baudrillard, ‘the conquest of space constitutes an irreversible entry to the loose of terrestrial referent’. The AAA program is in itself contradictory because it lacks the referent to autonomise, namely the Earth’s ground.”

[Then the MIR push themselves so far as to maintain that the AAA unwillingly adopts the same strategy as NASA, that is the attitude to “decongest the pressure on the Powerbloc”.]

“3. Beyond AAA: Interfacing the Body not to Tend towards Capital’s Escape Velocity.

“The exodus brings in itself another fundamental contradiction, on which we think the AAA will agree. As Foucault and Deleuze have shown, Capital is not only a mechanism of trade, but it becomes part of every terrestrial practice, in the form of a code. R.U. call this attitude ‘microfascism’.”

[...]

“Only an interplanetary exchange can help us to recover our delay of millions of years [supposedly due to our “planetary isolation”]. Thus what we need is a complex transformation of the sensorial and cultural terrestrial conditions and an immediate fight against Capital on Earth, and not an insensate and adventurist exodus. R.U. are not sitting on the fence — on the contrary, we believe that an esoplanetary interface will be a revolutionary transformation.” [...]

“Even though all the proletarians could be brought outside the solar system, as the AAA proposes, they would bring with them, within themselves, a capitalistic microfascist attitude. This biopolitical assumption cannot be denied; to deny this would mean making radical thinking regress to a strong-willed subjective

interpretation of Capitalistic processes.” [...]

“The necessity to escape the auto-ghettoisation of Earth is an end both for the FLU. and the AAA; but the pre-conditions of this strategy are to be found in the sensorial, emotional and cultural potential of the esoplanetary and revolutionary transformation of the conflict on Earth.”

“4. Beyond AAA: Terrestrial Technological Limits and UFO Mechanics Perspectives.

[Based on Leonard E. Cramps’ studies] “FLU. contests to the AAA comrades that their technological model of the spaceships is still linked to the typical endoplanetary technological and astronautic conception.”

(Translated by Andrea Mu B. of AAA Trento [Translators’s note + disclaimer. I found this text all but easy to translate into English. The style is based on Autonomia Operaia and is therefore complicated and often prolix.]

Unfortunately this text adds little to the criticisms that were levelled at the AAA at the Bologna conference. This is a shame — we welcome criticism from groups and individuals that are active in similar areas. However we will not sit back while our texts are ignored or misrepresented.

Raido AAA have made it clear on a number of occasions that our plan is not linked to some utopian idea of exodus. As we said in the 3rd Annual Report:

“There is no point in some kind of ‘elite’ group of autonomous astronauts getting into space, our trajectories must be open to all. We are not proposing some sort of zero gravity hippie drop-out commune that excludes everyone else. We do not have the future mapped out, waiting to fall off the shelf when the time is right. We only have a limited idea of what communities in outer space will look like at their beginning, let alone after a hundred years. Finding out is often the best bit, the whole point of the games we play. We are concerned with possibilities and experimentation, not with having the ‘correct line’, or being right in retrospect.”

Our first reaction to MIR’s comments on exporting Microfascism were that, while it is undoubtedly true that capital has soaked into every area of human existence, that doesn’t necessarily mean that we are all irrevocably tainted. In fact, that very idea nudges us far too close to Xtian ideas like ‘original sin’. We do not intend to ‘conquer’ space, or serve as a conduit for the survival of the Control Process. In fact, it seems like capitalism is already doing very well in outer space without any help from the AAA. We must instead look to examples of how the usual modes of behaviour have been short-circuited on earth as well as looking at the new

possibilities that await us in the stars. We look forward to further discussions with the Men In Red about this.

As far as technology is concerned the AAA has been utterly rigorous in its critique of governmental and militaristic space technology from the very beginning. It is true that we have published texts extolling the virtues of re-appropriating this technology by hijacking or squatting, but we have also experimented with other forms of technology such as AAA Aotearoa's balloons, South London AAA's Dreamtime Mission, East London AAA's De Selbian adventures, etc.

These key errors in MIR's communication with the AAA only serve to weaken their arguments. We hope the discussions will continue, but they may bear more fruit if MIR bothered to actually read our material first.

Contact: <http://www.kyuzz.org/mir/>

The Terran Order

"You will find eternal life among the stars!"

"Spes, sapientia, spatium = hope, wisdom, space"

The Terran Order (TO) went public on June 1st 1998 and is "A community of spiritual adepts who will guide humanity to the stars. It is the public aspect of a larger movement that aims to transform both the individual person and the society at large, in the belief that humanity is not currently capable of expanding into the universe, but humanity must do so."

William Sims Bainbridge is the public spokesman for the Terran Order. He is perhaps best known in the underground as the author of *Satan's Power*, the definitive book on the Process Church of Final Judgement. However, he has also written extensively about space exploration for over 20 years. Many excerpts from his work are included in the Terran Order Digital Library and these alone are worth a trip to their web site. Articles include surveys on the public's responses to the US governments space programme and the ways that science fiction has shaped peoples attitudes to technological developments.

The Process Church of Final Judgement was heavily influenced by Scientology and some the TO methods seem similar to those of both organisations (Midnight Meditations and personality Software). But, in contrast, the TO doesn't seem to be money-driven, providing all of its material, including software, for free on the web:

“Terrans exert themselves to the full in striving for high goals, rather than exploiting other people. The Terran Order seeks to guide humanity to the stars, not to pick humanity’s pockets while it is distracted by stargazing.”

The Order’s literature makes it plain that they regard themselves as a religion, albeit an undogmatic one that only believes in a Creator “in the very restricted sense that you, yourself, create the world through the act of perceiving it.”

From the Credo of the Terran Order:

1. Humanity’s mission is to bring life to the universe, and the universe to consciousness.
2. In fulfilling this mission, humanity will gain immortality.
3. Eternal life will be achieved through biological and cybernetic technology.
4. Colonization of the cosmos will provide an infinity of new worlds where reborn humans will live.
5. The process of recording human personalities for rebirth will also improve them.
6. To reach the stars, humans must transform themselves and their society.
7. Spiritual growth will allow humans to understand the true nature of existence.
8. The cosmos began by chance as a singularity that expanded and diversified into a myriad of different environments.
9. By the process of natural selection from random variation, intelligence arose in the environment most conducive to it.
10. Now that intelligence has evolved, the universe is a spiritual phenomenon, capable of becoming divine.

(NB: “Members of the Terran Order do, however, accept the obligation to consider seriously whether the principles of the Credo might be true, to learn through contemplating them, and to seek the valid connections between human spirituality and the discoveries of science.”)

Thus the Terran Order’s agenda seems (to us) to prioritise immortality over space travel. There is a lot in TO’s material to agree with, and a lot of useful insights as well. However, there still seems to be some niggling doubts about humanity’s worthiness of going to the stars. Like the Men In Red, there is a bulwark of some kind (spiritual rather than political) that prevents us from leaving earth. We agree that it will be necessary to transform ourselves and society before going into space. But we would add that this process is happening already.

The AAA believe that humanity IS currently capable of moving to the stars. The

resources and will are certainly already there. Our lack of access to space technology is bound up with our desire for leaving. We believe that it is futile attempting to perfect the spiritual make up of individual humans in preparation for immortality and space exploration. So much brutality is brought to bear on the vast majority of the population of this planet that that would be like putting a sticking plaster over a broken leg.

What the AAA seeks to do is to create the conditions in which autonomous communities in outer space are possible. That process is continuing to unfold as more people involved interact with each other. It is a social, human process that touches everyone that joins the network. Our mortality is not a bad thing. We would rather have 80 years of joyful living than 1000 of boredom, poverty and oppression.

Contact: <http://www.erols.com/bainbri/to.htm>

Summing up

Disconaut AAA's proposals about the AAA eventually dissolving "ourselves into a wider autonomous movement of dreamers, trouble makers, rocket builders and astral planers, lying in the gutter but looking at the stars" (see 'We are not alone: a review of the space race as seen from London 1997/98' in the 3rd Annual Report) look more possible now than ever before. The developments over the last year are to be welcomed. Space travel continues to be a hot issue, and a number of diverse groups and critiques can only be a good thing. However, care must be taken that we share more than a desire to leave the planet with our potential comrades. We must be clear about what sort of lives we want when we form communities in outer space, and not fall into the trap of linking up with other organisations for the sake of being part of something big, but ultimately unsatisfying. The end of the AAA's 5 year plan is right around the corner. Get ready for take off.

Adventures in Bologna:

ConFeranza Intergalattica

by Disconaut AAA

In April 1998 Juleigh and Neil Disconaut took part in the second Intergalactic Conference of the Association of Autonomous Astronauts in Bologna, the only city we've visited with a street named after Yuri Gagarin.

The conference provided an opportunity for us to consolidate our programme of community-based space exploration. A report of the events has already been produced by Raido AAA (published in Ad Astra). Here we want to offer some more impressionistic reflections on the whole experience.

The conference began for us with a journey involving four trains and an aeroplane. It was a journey that provided us with some useful material for consideration of travel by other means to further destinations.

Our presentation at the conference, "We are not alone", was to review the recent explosion of interest in space in popular culture. Our thesis that the dreams of autonomous astronauts risked being recuperated by commercial interests was confirmed soon after we had passed under the River Thames from South London. On an underground train at Whitechapel an advertisement promised "with AOL the person seated next to you can also travel to the surface of Mars". The small print clarified that access to Mars was via an internet connection with the NASA website (AOL is an internet service provider).

Into the sky

The launchpad for our flight to Milan was Stanstead Airport. A few weeks after returning from Bologna we came across a book called "Norman Foster and the Architecture of Flight" extolling the supposed wonders of the beloved cathedral of light that is Stanstead and its principal architect. A live rendering of Brian Enos Music for Airports was performed there around the same time.

To us it just felt like just another sterile place to wait and spend — a shopping mall

with a runway attached. This “architecture of flight” is light years away from the launchpads we have in mind for autonomous spaceflight. It is in fact an architecture of control, restricting who has access to flight, restricting the movement of people and things, channelling all travellers into the field of vision of cops, customs officers and immigration officials.

On the plane a found object proved useful. We had prepared a series of A4 panels for the conference illustrating “Means of Flight — an alphabet for autonomous astronauts”. This outlined a range of approaches people have tried to experience the sensation of flight, including ballet, characterised according to one dance historian by “the dancer’s appearance of lightness and the seeming effortlessness with which they launched themselves through the air, as if gravity were nothing but a minor inconvenience to the dancing body”.

In mid-flight we came across a bilingual (Italian/English) magazine cum design catalogue called *Slamp*. Included in it was a striking photo of Rudolf Nureyev suspended in mid-air (performing in *Lucifer*, New York, 1975) and an accompanying article stressing the human body’s ability “to defy the force of gravity, as was actually scientifically observed in the case of mythical Russian dancers, Nijinski and Nureyev”. This picture was swiftly torn out and added to our display.

There were further connections in the same publication: a “Sun Ra Collection” of designer lamps (more commercial recuperation?) and a picture of an alarmingly phallic “Chronomorphic spaceship” with the caption: ‘The spaceship is prepared for the journey it must face like an ammunition clip which consumes itself flowing slowly, changing its shape on the basis of the time travelled during the journey. Thus the length of the spaceship is not measured in spatial units but in temporal units’.

The act of translating “Means of Flight” also proved instructive. We had argued that it is no coincidence that so many fairground rides feature rockets and spaceships because fairgrounds are the astronaut training centres of the working class, a place where we get to experiment with gravity and its effects on the body. Our thesis was dramatically confirmed by our Italian/English dictionary. The Italian for fairground: *Luna Park*.

Shelley in Bologna

Our hotel was in Via Rizzoli, opposite the leaning brick towers described by Percy Shelley on his visit to Bologna in 1818: “There are two towers here, one 400 foot high, ugly things built out of brick which lean both different ways, and with the

delusion of moonlight shadows you almost fancy the city is rocked by an earthquake". In his poetry, Shelley anticipated some of the themes explored 180 years later by the AAA, combining a passion for radical politics and human self-determination with an interest in astronomy. His *Queen Mab* features a chariot flight to the stars from where the fairy queen denounces the rule of kings, priests and commerce.

Shelley believed that poets had a clairvoyant function as "the mirrors of gigantic shadows which futurity casts upon the present". It is possible that what Shelley sensed in Bologna was not a trick of the light but an echo of the future earthquakes that would shake the city: the social earthquake of 1977, when the city was the centre of conflicts between the subversive movement and the old order, or possibly the city being shaken to its foundations by a AAA rocket exiting gravity from the Bologna launchpad early in the 21st century.

The Link

The venue for the conference was the Link in Via Fioravanti, a former warehouse described in the *Rough Guide to Italy* as a "centro sociale" with "a cyber style bar upstairs and an enormous dancefloor downstairs. Avant garde performance art... with ambient or techno sounds later". We pondered whether we were to be served up as performance art for a curious audience.

The main session of the conference featured presentations from AAA groups based in various earth sectors including England, France, Italy and Austria. There were some very interesting contributions, although for future conferences we would like to move away from the format of a platform of speakers addressing the audience from the front — in space there is no front or back.

After a meal in the Links cafe, the party kicked off. The Link is obviously a top night out for the Bologna massive. Coldcut and On U Sound are recent visitors, and sometime Portishead DJ Andy Smith has listed the Link as his favourite place to DJ (*Mixmag*, July 1998). As well as three separate dance spaces, there is a bar, a cafe and a bookshop. Most of the 1000+ people there hadn't been at the day conference, although the AAA presence was strongly represented at the party with AAA DJs at the controls in two of the rooms and the AAA logo flashing on video monitors throughout.

"Raves in Space" are a central feature of the AAA programme, but there is an ongoing debate about what the future sounds of outer space should be. While we strongly defend blissed out glammed up disco hedonism, others feel that this is too commercial and that only more experimental electronica is appropriate.

In our view it is the relations formed between people in a sonic situation that determines its liberatory potential, not how formally radical the music itself is. Thus a mixed gay/ straight/ black/ white/ male/ female crowd dancing at a free party to house music takes us further out of this world than, say, ten boys stroking their goatees to techno at the ICA.

Nevertheless, our experience of the distorted beats and sonic terrorism played in the "Rave in Space" and "Anti Ambient" areas in Bologna convinced us that this has a specific role to play in astronaut training. Dancing to unpredictable rhythms simulates the impact of take off, with the body pulled in different directions by sudden changes in gravitational effects. The experience was intensified through severe strobe lighting, disrupting the use of visual coordinates to navigate by.

With 4:4 beats on the other hand the body can settle into automatic motion. This can, however, free the imagination to take flight, itself a very useful faculty for would-be astronauts.

Reclaiming the stars

Patrie OBrien (East London AAA) gave a conference presentation on Reclaim the Stars, an event to be held in East London on the summer solstice, drawing on the work of Giordano Bruno. Bruno was burnt in Rome by the Inquisition for his heretical views, including his support for Copernicus' understanding that the earth moves around the sun rather than the other way round.

Bruno's fate is symptomatic of an age in which the question of our relationship to the stars was a matter of life and death. Evidence of the importance of this relationship was furnished on our Sunday morning wander around the city. We spent some time in San Petronio, a 14th century cathedral featuring an astronomical clock — a long brass meridian line set at an angle across the floor, with a hole left in the roof for the sun to shine through onto the right spot. The signs of the zodiac were marked along the line, as was the winter solstice.

Reclaiming the stars will involve regaining this sense of an intimate connection between human beings and the wider cosmos, while freeing it from much of the traditional baggage of the kind of astrology used by kings and priests to maintain their power in Bologna and elsewhere.

Feeling gravity's pull

Sunday afternoon was set aside for a AAA training day in the Giardini Margherita, a fine park on the outskirts of the city. Unfortunately rain had stopped play in the

three-sided football game by the time we got there. We were however able to undertake some astronaut training of our own, experimenting with gravity on the parks trampolines.

While one Disconaut displayed a very primitive technique, another managed to execute a 180 degree turn in mid air. In every trampoline jump there comes a moment of near weightlessness, that split second when the body slows down and seems to freeze in mid-air before being pulled back to earth. By concentrating on this moment it is possible to stretch it, in imaginative time at least, and to get a clear sense of the workings of gravity on the body.

TREATY ON USE OF OUTER SPACE, INCLUDING THE MOON AND OTHER CELESTIAL BODIES, BY NOMADIC INDIVIDUALS.

To the Governments of the member States of the Joint Space Treaty Agreement:

The 1967 "Treaty on Principles Governing the Activities of States in the Exploration and Use of Outer Space, including the Moon and Other Celestial Bodies" was signed by you on behalf of over fifty member nation States worldwide.

Your Treaty states that "outer space shall be free for exploration and use by all States without discrimination of any kind and there shall be free access to all areas of celestial bodies". Whilst declaring space to be 'Tree' for use by your member states, your Treaty also however dictates that 'The activities of non-Governmental entities in outer space shall require authorization and continuing supervision by the appropriate State Party'.

On this, your Earth date of March 23rd 1999 C.E., the Nomad Association of Autonomous Astronauts (Nomad AAA) hereby state that, as a community of nomadic space persons existing without recourse to your notions of space or time, it will not recognise the aforementioned 1967 Treaty or, indeed, any successive decree. Whilst accepting that outer space is indeed “free for exploration”, the Nomad AAA hereby wish it to be known that it will continue its planned Autonomous Space Programme without recourse to any of the member States’ “authorization” or “supervision”.

Furthermore, with respect to your international law and to the Charter of the United Nations, the Nomad AAA hereby declares its own Treaty governing space exploration (published herein) which can be adopted / plagiarised / stolen in its entirety by any free-thinking, self-declared Nomadic individual, terrestrial or otherwise.

TREATY ON USE OF OUTER SPACE, INCLUDING THE MOON AND OTHER CELESTIAL BODIES, BY NOMADIC INDIVIDUALS.

Article One: The exploration of space shall be carried out for the benefit of all peoples, individuals and species of the cosmos, irrespective of their location in space and time. This treaty does not recognise any notion of country or state and, further, seeks to abolish such notions as an intrinsic part of this agreement.

Article Two: Outer space shall be used by nomadic individuals exclusively for the pursuit of enlightenment through the auspices of art and entertainment. Any individual who clings to the notion of work, wage reimbursement or seeks solitude in any form of employment practice shall be made to endure a rigorous re-imprinting detoxification programme known as ‘The Chill Out’.

Article Three: Any autonomous individual launching their own craft, building their own orbital station or squatting on any celestial body shall be free to enjoy themselves for an infinite duration under the proviso that any other autonomous individual wishing to collude in their enjoyment shall bring some good quality gear to be shared by the group.

Article Twenty-Three: Do what thou wilt shall be the rest of the law.

THE NOMAD AAA, IN WITNESS OF THEMSELVES, DULY SIGN THIS TREATY ON BEHALF OF THEMSELVES AS PER YOUR EARTH CALENDAR DATE OF MARCH 23rd 1999 C.E.

SO IT GOES.

The Apocalypse Rehearsal

by Gino Molinari, AAA Anzio.

text distributed at the AAA Gathering in Rimini, March 27th 1999

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. ”
Revelations

Some day, an urn full of ashes will be thrown out of the sky, and it will burn the land and boil the ocean”.
Apocalypse Prophecy

On the 18th of August 1999 the US space probe Cassini is scheduled to approach the Earth at a velocity of 46,000 miles per hour, for a so-called “earth flyby”, in order to increase its speed en route to Saturn. This will be a rehearsal for the apocalypse.

The fact is, the slightest accidental loss of control could result in the Cassini's re-entry into our atmosphere, where the probe would burn up along with the 72 pounds of radioactive Plutonium (P-238) it contains on board. It could be the tenth and most serious nuclear accident to happen in space since 1963, when — in similar circumstances — the probe SNAP 9A fell down into the atmosphere together with a kilogramme of Plutonium.

Since 1997, and unbeknown to a wider public, a small group of scientists, researchers, doctors, engineers and social activists have been appealing to various world institutions to make NASA redirect this probe. NASA, months before the launch of Cassini, ignored a critical report by the National Academy of Sciences. So watch out — this is not a gang of radical dissidents, but the most important official research institution in the United States of America, ignored by NASA!

The Cassini Redirect Coalition estimates that if the Cassini does fall to Earth the

result could be millions of cancer deaths within the next decade. You can find these predictions, along with more information, on their website <http://www.nonviolence.org/noflyby>.

There is a Chernobyl in space waiting to happen.

Whatever happens, the Cassini alert has a significant value for us. We can use it to enlarge our view of the general dynamics of what is happening on (and off) the planet.

Above our heads, shadowed by astronautical and technological hype, the enclosure and rationalization of space, which began in 1957, is continuing, according to the clever strategy of a self-fulfilling prophecy. The recent orbital trip of the 77 year old John Glenn was a sign that capitalist command is now to be located in the stratosphere.

Critical Art Ensemble have written:

Apocalypse and utopia have imploded with such force under the sign of technology that it is nearly impossible to separate the two possibilities. The media machine of the corporate complex maintains a utopian spectacle to keep the population moving toward existence as cyborgs. “

When the thrust of commodity-utopia fades, and the machine is on the verge of breaking up, then a special catastrophe, a state of emergency, a small apocalypse is needed to announce the creation of a new — and more effective — order.

The three main cycles of space conquest have similarities with this dynamic: from a heroic phase, to moon utopia, towards the Apollo 13 apocalypse; the end of a cycle and back again; civil reconversion, SRI warfare utopia, Challenger apocalypse; back again; a new phase of biotechnological implementation, the Mars terraforming utopia, and towards a new apocalypse... but which one? It's the same old tale.

Propaganda is disguised as disclosure. More and more spectacular fake discoveries and more and more useless technologies. ‘Science’ (once expected to be neutral and ‘humanitarian’) has revealed its true identity — and it looks like ideology. Knowledge has become the prey of multinational monopolies.

Even the neo-conservative theorist Furio Colombo warns us about disinformation.

A particular question is the credibility of a source. This happened in the USA with the “star wars” issue: a bunch of hyper-expensive space warfare technologies which were to be used as an unbeatable defense shield. The hard debate between supporters and opposers never looked at the real facts. When the cold war came to an end, it was finally revealed that most of the facts were just conjecture, a fraud to foster fear in the enemy. But this also worked with the American press, the reporters and opinion-makers, too.”

If we read the space epic as a literary text, we find the use of ‘simulated motivation’, a narrative device well known to the readers of detective novels. Events and clues are continuously introduced to divert attention from the real situation. You can only unmask the fraud at the end, when all these elements reveal their true nature — fake issues spread to allow a plot to develop.

The rhetoric of the “giant leap” is black propaganda in action, a sophisticated cover-up that hides the social relationships reproduced by these useless space programmes.

We should set about creating a widespread campaign of debunking these state and corporate space agencies. It does not take hard work to discover that the European and American state agencies are more and more connected with the aerospace corporations like General Electric and Lockheed Martin. Nuclear research laboratories are involved in the development of space engines — the US Department of Energy, the warfare technologies corporations paid by NASA, the military elites, are all pushing for the introduction of nuclear power to space travel.

In a Pentagon report (‘Visions for 2020’ — another prophecy indeed) you can read the following statement: “Our first goal is to master the space dimension for military operations, in order to protect American interests”.

Powerful masonic groups like the National Space Society and the Lunar Reclamation Society are lobbying government and manipulating public opinion for amendments to the Outer Space Treaty of 1967, in order to promote commercial and proprietary use of off-planetary lands, and to push for private corporate development of new aerospace technologies. Their motto is: ‘First come, first served’.

You’d better ask yourself — where were you on July 21 1969?

After half a century of astrobollocks, only the Association of Autonomous Astronauts, an anti-hierarchical, transnational network, has destroyed the state and corporate monopoly of space travel. But the AAA has also raised the stakes.

By fostering an independent, community-based space exploration, Autonomous Astronauts have also exposed the ideological lies of interplanetary capital. The AAA has a definite aim — to demolish the concept of ‘space’ that was invented in 1957.

Twenty-three years ago, the French theorist Jean Baudrillard demanded a “science-fiction that turns the system against itself... pushing things to their edge, where they naturally turn around and crash”. The Association of Autonomous Astronauts is the realisation and suppression of this science-fiction.

Anything can happen outside the Earth, because there is nothing to determine what can and cannot take place.

We are happy when the Space Shuttle blows up.

YOU TOO AN ASTRONAUT

by Riccardo Balli (A.A.A. Bologna)

3.33 pm at Gerard Z’s* flat in Grub Street (now 23 Milton Street).

Four Autonomous Astronauts are sitting comfortably on the sofa finishing a huge meal of chips and beans. The owner of the house, Gerard Z, is in bed recovering from indigestion. Riccardo Balli from AAA Bologna prepares to shoot the questions to representatives from Inner City AAA, Raido AAA, and East London AAA.

Balli kicks off.....

Balli: What are the AAA cultural influences?

Raido AAA: It’s pretty hard to tell. I’d say that every AAA group has its own influences, even better every single Autonomous Astronaut has their own cultural influences. For what concerns my group, I’d say that it’s very interested in occultism and the relationships between occultism and space-exploration, if there is any....

East London AAA: East London AAA influences come from people like Sun-Ra and Giordano Bruno.

Balli: What about you?

Inner City AAA: Well, I sort of can't think of anything "cultural" in our influences.

Balli: OK, let's go on, let's talk about...Fuck!! The recorder is fucked, wait a sec, what has happened? No, it can't be the batteries, I've just bought them, oh yeah, it's the PAUSE button, I probably have pushed the PAUSE button without realising it.

Inner City AAA: I just hope that the AAA Bologna spaceships are going to work in a better way....

Balli: No doubt about it! OK, let's go back to our chat. I got the impression that forming communities in space is one of the main AAA issues, isn't it?

Raido AAA: Yeah, it is. Forming communities in outer space is certainly one of the main AAA projects. Communities that won't have the same biological and cultural restrictions ruling on planet earth and that will represent new stages of evolution for humanity. We stand for a zero-gravity 'Gemeinschaft!' Are you happy with this?

Baiii: Of course, i am!

Inner City AAA: Also it's better to say that the adjective "autonomous" hasn't got anything to do with any political movement. Our idea of autonomy is completely new and it's not linked to any bullshit ideology of any sort!!!

Balli: OK, let's start to think the unthinkable a bit. What will the idea of art, music and literature be like in zero gravity?

Inner City AAA: What do you mean by that? You want to know if art, music and literature will change in space?

Balli: Exactly!!!!

East London AAA: Art, music and literature are nothing more than historic practices that are doomed to change completely in space and their changing will change also the idea we had of them in the past, if you know what I mean?

Raido AAA: Probably the artistic practices will change in space, but their content

will remain exactly the same. I don't think that the idea of art will change at all. Anyway, maybe the best way to answer your question is to give a practical example. Let's think about painting...Without any doubt painting in space will not be possible as we know it today, because it's a gravity-bounded practice. The fact of being in a zero-gravity environment will give new incentives and will allow absolutely innovative solutions that we can't even think of now.

East London AAA: Maybe using magnetic fields we will have paintings that will float in space on which it will be possible to walk, who knows?

Balli: What is the AAA attitude towards the media?

Inner City: "Media invasion" that's the key concept. The AAA moves in several directions at once and one of these directions is to invade different kinds of media in order to put our ideas out. For a year I've been doing the AAA press officer work and from this experience I found out how media literally come looking for us. I didn't use any particular strategy to get their attention, I just waited for them to come to us and when they did come to us I just used very simple strategies to deal with them. Such as, having a clear idea of what I want to say in order to keep control of the situation, so if they ask me something, I don't necessarily answer their question, but I use that question to talk about what I want to talk about.

Raido AAA: Yeah, I totally agree. In addition to this, I will add that during my experience as an AAA press officer, I realised how the big majority of journalists are pretty dumb and how the issue of so-called 'media power' is nothing more than an old cliché. What I mean by that, is that today everyone speaks about the power of media, about how important it is to get your voice out in the media and so on. The AAA moves in a totally different direction, waiting for the media to come to us and when they do come to us then we are ready for them, because we are aware of our power.

Balli: The power that comes from the awareness of what media wants and how they act to manipulate you?

Inner City AAA: Exactly! It's the opposite of the old cliché of the big media-power. The ones who have the power aren't the media anymore, but those who are aware of how media work and what they want to do.

East London AAA: There's also another anti-media trick: to have a sort of homeopathic attitude to media. What I mean by this, is to give information to the media, but to give them it in small quantities in order to make them curious and to prevent their next move...

Balli: You mean controlling the discussion...

East London AAA: Yeah, after all we have to consider that the main source of news is other news and the media body needs information in order to feed itself.

Inner City AAA: I think that it's important to talk about these things, because you can awake other people's awareness of how possible is to manipulate the media from below using subversive mythologies.

Balli: What is the AAA attitude to technology?

East London AAA: What can I say? TECHNOLOGY IS NOT RELEVANT, TECHNOLOGY IS NOT RELEVANT, ah, ah, ah, TECHNOLOGY IS NOT RELEVANT..

Raido AAA: Ah, ah, ah..

Balli: O.k., let's leave it like this! Let's imagine that...

Inner City AAA: TECHNOLOGY IS RELEVANT, TECHNOLOGY IS RELEVANT, TECHNOLOGY IS RELEVANT...

East London AAA: Ah, ah, ah.

Radio AAA: Ah, ah, ah.

Balli: Ah, ah, ah. Let's imagine that you have to leave the planet now. On your spaceship there isn't much space. You can just take three books, three records and three videos. Which ones will you take?

East London AAA: I'll take with me all the 'Desert Island Discs' episodes, but none of them complete, just half of each.

Raido AAA: For sure, I'll take with me books about how to build a bigger spaceship.

Inner City AAA: I don't know, I don't think I'll take with me any record, book or video...

East London: Maybe it'll be useful to take an enormous record on which you can go jogging on...

Raido AAA: Or maybe bring your own technical equipment to do your own video, make your own music and write your own books.

Inner City AAA: To tell you the truth, I don't like this question, because it sort of evokes in me scenarios of space-tourism and shit like that. The AAA hasn't got anything to do with organising an hypothetical alternative to space-tourism. I think that there's no point in going to space to consume cultural commodities...

Raido AAA: I agree with you. Our idea of space has got to do with experimenting with new models of social interaction and communication rather than entertainment.

Balli: What's going to happen after the Five Year Plan?

Raido AAA: The end of the AAA Five Year Plan and the beginning of many other things.

Inner City AAA: I don't know what is going to happen then.

Balli: I can anticipate that the Italian AAA groups will propose an extension to the Five Year Plan of 333 days called the "333" period that will end in a final secret AAA event. Recently I have seen an article in a zine called "Electric Skizoo" in which the AAA was defined as the most important revolutionary movement active in the world today. Isn't that frankly too much?

East London AAA: That article clearly misses the point. The AAA isn't the most important revolutionary group existing in the world, but in the universe.

Balli: Instead in another article that was published in Italy the AAA was defined as a sort of postmodern avant-garde influenced by dada, situationism and mail-art. What do you say about this?

Inner City AAA: Bullshit!

East London AAA: Bullshit!

Raido AAA: Bullshit!

Balli: AAA Bologna organised for the second anniversary of the AAA's Five Year Plan an ufological deriving excursion. Are you interested in UFOs?

Raido AAA: If we define UFOs as unidentified flying objects then I'm interested in finding out what they are. Maybe some of them are physical or abstract entities coming from other planets, who knows. Anyway I am sort of agnostic concerning this specific topic.

East London AAA: I don't think that all this talking about unidentified flying objects and identified flying objects is very productive because too much emphasis is put on the identification issue that doesn't seem very important to me.

Balli: What do you have to say about the recent Mars space explorations? I refer specifically to the 'Pathfinder' mission of August 1997.

Raido AAA: Nothing new under the sun. It's always the same scientific research spectacularization typical of NASA, after the Moon landing it's time to do something on Mars, if you know what I mean. State and military space exploration programmes are nothing else than instruments of propaganda that follow economical and political dictates. They don't have anything to do with space exploration.

East London AAA: I think that most of the mission took place in Egypt!

Inner City AAA: In Egypt?

East London AAA: Yeah, there's a city in Egypt called Mars and in Egyptian language "Cairo" means Mars. Probably the Pathfinder is hanging around in some desolated desert in Egypt every once in a while crashing against some rocks...

Balli: Maybe you are right!

Inner City AAA: Apart from that this NASA idea of terraforming Mars is quite disgusting: create an artificial atmosphere by using nuclear bombs and then plunder all red planet resources. Then instead of asking "is there life on mars?" it would be better to say "why should there be life on Mars?"

Balli: OK, no more questions, I must go and see if Gerard Z has recovered from his enormous meal, so see you in space...

Everyone: See you in space!

'Gerard Z is currently working with Riccardo Balli on a science-fiction novel called "333" that will be the first attempt at historicizing the future of the AAA.

AAA A ir Drop

by tANGO, aLPHA cHARLIE

The scheduled day, Friday, September 4th ('98), started with a phone call at 8AM from the pilot, Delta Bravo, saying that the weather in Baltimore was too misty for him to take off as early as he'd planned. We waited an hour to find out how the weather would change. Delta called back and said that it was clearing and that he'd leave around 10:30 and that we should meet him at the Allegheny Airport near Pittsburgh between 12 and 12:30. I called the ground cameraperson, Mike Juliet, to tell him that we'd be starting 2 hours later than I'd originally told him but I only got his answering machine.

12:15 and Juliet Lima, Sierra Lima Foxtrot November, and I (tANGO, aLPHA cHARLIE) arrived at the airport. Delta had just arrived. I was wearing sky camouflage with the front covered with a hundred or so square buttons with images of sky and clouds on them. Sierra was wearing a flight suit. We had a video camera, 2 35mm still cameras, a tape recorder, and a half-frame 35mm camera (for shooting filmstrips).

We shot various footage of each other and the plan and loaded the 950 paper planes (etc) in (unobtrusively packed in a shoulder bag and a small box so that they wouldn't attract too much attention from airport personnel). Delta ran thru his various technical checks and we boarded the plane and got ready for take-off.

Then the camcorder ceased to work. I later realized that the tape had jammed and that, apparently, the camcorder power went off as a result. I tried changing batteries to no avail. Since we were about to take off, I gave up on the camcorder and decided to concentrate on the filmstrip camera while Sierra shot slides and Juliet shot stills. As the plane lifted off the ground, the filmstrip camera jammed! This had been working perfectly 'til then and I still have no idea why the film wouldn't advance and the camera wouldn't take any more pictures. There were still about 20 pictures left on the roll (out of 48 available).

I tried to communicate to Sierra that I wanted her to rewind her slide film and take it out of her camera so that I could put it in the filmstrip camera and keep on shooting with that. She misunderstood, rewound the film too far so that it no longer had a tongue sticking out for rethreading, and handed me her camera

instead. THEN she understood and began frantically trying to pry open the film canister without exposing the film inside so that the tongue could be gotten out and the film could be loaded in my camera. The film got mangled and that was more or less the end of that roll. Down to ONE still camera and, hopefully, the ground camcorder! At least we got some good audio recording off the plane's sound system.

In the meantime, the plane was circling around the targeted drop area: the campus of Carnegie-Mellon University — picked because it's near an easily identifiable landmark, because it has much open space for the planes to land on, and because there would be a lot of people milling around outside. Juliet and I had put a "Missed Connections" in the City Paper (a weekly paper in many cities in the US) that read as follows:

UFOS ON CMU

You: Contactee, Me: Alien. I'll be landing again on the CMU campus Friday, September 4, around noon. Will you be there or what? Our mating will decide the fate of the human race. Remember, Home Skiing is like Yard Sailing.

"Missed Connections" or "Mis-Connecteds" or "I Saw Yous" (etc) are usually used by people who met someone briefly or just saw them somewhere without meeting them and who want to meet them again. A typical example might be something like "I saw you at Station Square. You had a red sports car and we kept looking at each other. Your friend Jennie introduced us but then you had to go. Can we meet again?"

Juliet and I had given a reading the week before (under the names of Party Teen on Couch #2 Etta Cetera) where we'd read Mis-Connecteds that our gang (the Kneehighs) had placed in various papers around the US (mainly Baltimore and Pittsburgh). This was partially to SEED the audience's mind in the hope that they'd read the next week's Mis-Connecteds and see the "UFOS ON CMU" one.

ANYWAY, we dropped the 950 paper airplanes over the campus — not sure whether we were actually hitting the target or not. The planes were of a type that flies loop-de-loops — chosen so that they'd stay in the air a fairly long time to increase the chances of people seeing them. We could see them flying all over the place. They looked great! We could see that many of them had landed on a golf course in Schenley Park next to CMU.

We returned to the airport, Delta flew back to B-More, and the rest of us headed back to P-Burgh to drop the film off to be developed and to head to the CMU campus to find out how many of the planes, if any, had made it there. We got

Space Travel By Any Means Necessary!

there and were happy to find THAT THEY WERE EVERYWHERE!! The drop had actually been ON-TARGET! This is not an easy thing to do when you're flying in excess of 100mph and have other wind factors to take into consideration. We walked around and asked crowds of students near where we saw planes if they'd seen the planes come down. None of them had. When we told them that we'd just flown over and that we'd dropped a thousand paper planes onto the campus, they expressed no curiosity AT ALL! They just stared at us and made no move to even look at the pointed-out nearby planes. We didn't find any witnesses to tape-record an interview with and Mike Juliet was nowhere around to be found.

We went to the golf course next and there were paper planes everywhere. I went up to a few golfers who were surrounded by the papers and asked them if they'd seen them come down. They hadn't seen them and hadn't even noticed them all around them!? One guy did pick one up to read it and carried it off with him. We finally found a group of old men sitting around in the shade by the golf course building and one of them had seen the planes come down. They had a plane there with them. I asked the witness if he minded that I record an interview with him and he said he didn't want to be recorded because he was wanted by the police. I didn't believe this (or that my recording him would matter) but I respected his request and didn't record him. We talked substantially about the project. I explained the AAA somewhat to him — reading the slogans off the plane and talking about some of them somewhat.

The main AAA text on the plane was somewhat like this:

FREE ADMISSION TO RAVE IN SPACE!*

The Association of Autonomous Astronauts has launched an Information War against the present-day state, corporate and military monopoly of space travel.

What we need today is an independent, community-based space exploration program, one that is not restricted by military, scientific or corporate interests.

Only those that attempt the impossible will achieve the absurd.

The AAA moves in several directions at once.

Death to government space agencies everywhere.

All power to the Association of Autonomous Astronauts!

Space Travel — By Any Means Necessary

Dreamtime Is Upon Us!

Here Comes Everybody!

Space is the place.

The Christian millennium is right around the corner...may their world end with it!

Space travel is necessary — evolution implies it

Sex in space is necessary — evolution demands it

The Association of Autonomous Astronauts is making the future happen.

The AAA asks, 'What is the point of going into space only to replicate life on planet earth?'

Everything you ever wanted on planet earth, and never received, will be yours in outer space.

<http://www.tO.or.at/aaa><http://www.deepdisc.com/aaa>

<http://www.uncarved.demon.co.uk>

'must provide own transportation

The old man that we talked with said that he thought that most people wouldn't

be able to understand what it was all about and that if they'd even look at the planes they'd just throw them away in confusion. He seemed to understand the slogan "Only those that attempt the impossible will achieve the absurd" the most easily. He wanted to know if we were a "cult". I told him no.

Juliet and I had to leave to go to work. We stopped back at our house first and

found that Mike Juliet had dropped off his camcorder footage. He had left his house at 7:30AM and hadn't gotten my message that the flight was starting late. As such, he'd waited at CMU between 10:45 and 1:30 and then gone inside to make a phone call. When he came out the planes were everywhere. He'd missed the drop. He shot footage of people completely ignoring the planes laying around. Amazing.

I have to leave P-Burgh today so I don't have any time for follow-up. Despite the

footage fuck-ups and the lack of interest in the targeted audience, I'm happy that we managed to actually hit the target and to pull it off in general. To me, most people are hopeless robopaths — too busy following orders, being normal and being stupid to ever notice or care about anything unusual in their environment. This was an attempted seeding. It largely fell on (metaphorically) rocky ground: in the midst of hopelessly (?) dull people. College students: REACTIONARY MIDDLE AMERICA. Nonetheless, with a drop this large who knows who it may've reached. 4 website addresses were included. MAYBE SOMEBODY will check out the websites as a result. MAYBE SOMEBODY will have their mind tweaked a little. I'm sure the old men at the golf course did.

An Interview with Millennium Twain

From 'Suspension In Reality'

The Journal of AAA Aeotearoa

Mark Servian: Identify Yourself, what are your areas of concern?

MT: I'm Millennium Twain, the ratbag, anarchist, dissident-physicist organic-gardener who escaped from Kalifornia 6 months ago.

What is Free Energy? What is the ether? How do we extract energy from it? Want to refer to any relevant websites?

MT: Free Energy is a buzzword used by a section of the global counter-culture whom are into new technology solutions to our (perceived) energy needs, i.e., cold fusion, filamentary fusion, cluster fusion, N-machines, aether machines, etc. [Overunity in general.] The aether is the physical continuum of nature. I have identified it as light, or electromagnetism —the unified field which encompasses compression and expansion, push and pull, spin and antispin.

In a word, motion. [Or more subtly, experience.] 'Energy' is a small subset of it. The aether, or ether, is the more universal form — lightwaves of ALL frequencies and amplitudes, not just a quantized subset thereof. Solar power, wind power, geothermal, power extracted from a radio or TV antenna, etc. are all forms of 'power' taken from the aether.

What the consumer world WANTS is a hundred times more power. The only way this will be realized is through access to higher frequency aether (lightwaves) such as constitute the structure of protons, neutrons and nuclei. [This is the original meaning of the Zero Point Energy —those 'energies' left over when you reduce to absolute zero, remove the low 'thermal' frequencies. Naturally, the terms Zero Point Field and Zero Point Energy have been taken over by the covert establishment — and now mean fraudulent formalisms (mathematics) which predict ten-to-the-ninety-power more energy in the cosmos than has ever been observed.]

Unfortunately the counter-culture is no more ethical than the covert and consumer

culture in its propaganda of free energy and overunity. None of the N-machines, cold-fusion experiments, or any other devices have yet demonstrated the capacity for providing low-cost commercial power. Hundreds HAVE demonstrated overunity (more energy out than in) —but none at high power levels, and none are designed to work more than a few minutes or hours. [Nevertheless, as our planet needs 100 times less consumption, not more, at this time we are fortunate that no free energy devices have reached market.]

[The most advanced New Zealand-born aether theorist is Ben Kimpton, currently a lecturer at AIT.]

How does the physics establishment react to this stuff? How and why do they try to suppress it and you?

MT: The clones and drones react by regurgitating the lies and nonsense they have been stuffed with all their non-existent lives. They jump on it (and us) with their non-understanding of it, and also to preserve their jobs and paranoias, and their accustomed rituals of violence against each other and the environment.

How can we get into outer space using Free Energy?

MT: New energy sources are not necessary. Orbit is ten times easier to reach than the gov't and media lets on. But you do require major economic/political largess to accomplish it in today's world under the thumb of the Western police state. Against their wishes.

Are we actually there already?

MT: Certainly 'they', the military pilots HAVE routine and easy access to orbit. [Any advanced reconnaissance aircraft and many modern fighters (with appropriate modifications) can reach orbit by in-air refuelling, a technique which is VERY advanced and has been heavily utilized for decades in the traditional Air Force.] I don't believe that military personnel have visited the Moon and other planets. Their control over the 'high ground' hasn't required it yet. Control of earth orbit is sufficient to subjugate the current nation states. Uncle Sam has no competition yet on this planet.

You were once involved in the other space program. In what capacity? Why are you 'Mr Space Station'?

MT: It's a LONG story. Can tell you the whole thing someday, if you like. Am considering 'telling all' and writing my first autobiography in the next couple of

years. Working titles include “The Reluctant Dissident”, “I Never Set Out to Be Human”, and “Eskape from Amerika”.

I was acting in my gadfly role, as usual. [However at that time I was a youngster, actually believed I was doing something positive for people and the planet. Didn't realize it was just supporting the military aerospace monopoly, and corporate consumer 'Conformity'.] In a nutshell, over a period of several years preceding the 1984 launch of the Space Station Program, I was an activist and leader in organizations such as the L5 Society, the Space Frontier Society (founder/director), the American Astronautical Society, the National Coordinating Committee on Space, and about twenty other small-to-large space 'activist' groups as we called them. [I was also employed in the space research community, and a founder/director of the University of California Space Working Group.] I was doing the political thing, working in the campaigns of Jerry Brown, John Glenn, Dianne Feinstein etc. while a student and staff at UC. I got invited to intern in the California State Senate, and while there used the perks and privileges to create and pass legislation, and orchestrate the California & National aerospace industry into focusing their Washington lobby efforts on a US/Intl Space Station Program. Through my activist buddies, we also launched a campaign to put it on the California State Ballot, and were out collecting thousands of signatures in support of it. In particular I activated an unknown and influential entity known as the California Aerospace Alliance —a club of the senior lobbyists of the California military/aerospace companies who saw need to co-operate, and co-ordinate their campaigns on 'Capitol Hill'.

In the end what I did was arrange for the Democratic Party to support my bill, and then have a Republican Governor (George Deukmejian) sign it, and the Democratic Senator (Alan Cranston) take it to President Ronald Reagan —who launched the program and took the credit, on behalf of the whole Republican party. What the Democrats (thought) they got out of it was a jobs program, and a pledge of significant involvement of the labor community in its budget and construction.

Why did you split from that way of thinking?

MT: Mostly I grew up, and learned to think on my own. Also the Shuttle blew up, in 1986. Outside of University, I found all my experiences of the commercial world were predatory and destructive — and too often focused on me. The aerospace industry not only didn't have any desire to hire me, they made it clear my agenda and goals were QUITE at odds with theirs. Over a decade more of publishing and activism I realized that civilian access to space, and global knowledge and terrestrial problem solving, had NEVER been a goal of NASA or the aerospace

industry. It's ONLY agenda was preservation of the monopoly of control and privilege and violence. NASA's only function was (and is) providing marketing hype — counterintelligence and propaganda.

[In Japan, which learns fast, ALL the construction and engineering companies have space departments. All these space departments do is turn out pretty pictures of Moon Cities, Space Colonies, Pacific Launch Sites, Mars Bases, etc. Their purpose? To attract the children clones into Tokyo University, and an eventual job with their particular company or family of companies. I made the mistake of spending a week in Tokyo, attempting to sell shares in a startup spacelaunch company to the executives of about ten of these firms. They had a grand time — feeding me, listening to my dreams, introducing me to their directors, taking my business plans, and sending me on my way ...]

What are the prerequisites for sex in space? What does the military industrial complex plan to do in this field? Where does the Space Station fit in with their plans?

MT: Skin is required I believe. And sensory apparatus attached to it. I don't know the military's ambitions (?) in this regard, and don't believe I want to know. Space stations are useful in any plans for such, by anyone.

Water on the Moon? What about whiskies on Mars?

MT: Yes. Water on the Moon. And lots and lots on Mars. You bring the rye, the 'rocks' are there sufficient for one large decadent party for several millennia. Me, I think I'll go for a walk and listen to the interplanetary aurora ...

A Warp Drive in Piha? Whose responsible and how close are they to doing it?

Stephen Foster, the 'ET' as he is widely known, is the source or inspiration for these many growing stories. I do not believe he is any closer than any of us to free energy or space access, but he does enjoy hands on, has a lot of fun experimental constructs in process, and does seem to be more honest and ethical than most. A decent and broadminded guy from my many meetings and dealing with him. Regarding Warp Drives —I have shown that though the velocity of light or a starship can achieve any values (there is no velocity of light constant, and no limit at 300,000 km/sec) —there is no magical 'Warp' jump phenomena. Change in velocity is not instantaneous from slow to superluminal, you build it up gradually like any automobile or aircraft. Thus you have to first pass through all the intermediary speeds of $0.1 V_c$, $0.2V_c$, $0.75V_c$, $0.99V_c$, etc. before breaking V_c —

and going on to 1.2Vc, 2.5Vc, 7.8Vc, etc. [No “Star Wars” or “Star Trek” bullshit, fortunately. Time to start writing some new, and better, science fiction ...]

Any final comments on Space and Power?

MT: Yes. Space IS ‘power’, as far as Washington DC is concerned. And they will NOT allow access to space until the whole world is clearly and unambiguously under their political, economic and military control. In their (leaders) minds this is almost achieved. So they may now allow relatively low cost space access to (corporate) space ventures. See the [<http://www.rotaryrocket.com>] WebSite for one example.

[Obviously the US populace is still being bombarded with the media lies and bullshit about the impoverished, uneducated, and morally destitute nature of the world at large, and Asia and the Southern hemisphere in particular.]

Thanks, Millennium.

AAA Exit Strategies

by South London AAA

“From Marcus Garvey and Malcolm X to Bob Marley, the myth of a return to Africa... was consciously used to change circumstances without [anyone] shifting one millimetre in space”.

Andreas Colombo

Autonomous Astronauts have embarked on an exodus from planet Earth that goes hand in hand with a confrontation with the state, military and multinational forces that attempt to control space exploration. But the nature of this exodus and the tactics we use against our enemies are not comparable to conventional forms of political activism. Whilst we understand that the semiotic codes of capitalism have been inscribed into the actual processes of our minds, and even within our own imaginations, we have still been able to widen the scope of our attack against

government and commercial space programmes. The AAA declares that the destruction of the state, military and corporate monopoly of space exploration demands the overthrow of capitalist social relations. Autonomous Astronauts will resist the Zombie Culture by using their own specific AAA Exit Strategies.

Zombie Culture is an elaborate programme of mind invasion, a complex process of manipulation that aims at implanting specific forms of ideology into our minds, to ensure that we think and act accordingly. This Zombie Culture not only wants to ensure that we are sufficiently diverted from pursuing liberatory projects, such as independent space exploration, but it also needs to drain our collective psychic energies, in order to sustain the state, corporate and military monopoly of resources and control of space exploration technologies.

Our enemies in both the state and commercial space industries are firmly entrenched in Zombie Culture. Earlier phases in the establishment of Zombie Culture helped to consolidate the imposition of discipline and subordination whilst we were forced into technological and material dependence. Space exploration was used by the state to divert attention from social conflict, and to promote technological and scientific interests. Now, whilst government and commercial organisations become indistinguishable from each other, space travel becomes the new terrain for propaganda that promotes free-market ideologies — ideologies that present themselves as ‘natural’ and immutable as the law of gravity.

AAA Exit Strategies are concerned with how we can use our intelligence. These strategies are developed from the collective experience of all the activities that are subordinated to Zombie Culture. This Zombie Knowledge is a pool of power that can be plugged into by anyone in order to discover ways of resisting zombification. From this perspective we can understand the collective nature of all forms of cultural production, and how anyone has the potential to build their own forms of cultural sabotage and psychic assaults against Zombie Culture. The AAA has always maintained that anyone can become an Autonomous Astronaut. The exodus begins the moment we realise that anti-zombie behaviour exists as an immanent force in everyone.

What follows is a brief survey of some AAA Exit Strategies currently in use.

COLLECTIVE PHANTOMS

A collective phantom is an identity that anyone can adopt, and which can operate within the wider context of popular culture. As a collective phantom, the AAA released itself onto the world on April 23rd 1995. The AAA has developed the

collective phantom Exit Strategy in a specific direction, by forming itself as a network of groups that anyone can join, either by entering a local group or by forming their own AAA group. Individuals can adopt the collective identity of the AAA whilst also maintaining a specific identity within the network. This has emerged as an effective strategy against Zombie Culture's continuing efforts to reinforce global capitalism. The construction over the next few years by government space agencies of a so-called International Space Station, and all the attendant propaganda, is just one example of this effort. Autonomous Astronauts express their antagonism to Zombie Culture by revealing how the working class are prevented from building their own spaceships, by planting class war viruses within multiple imaginations, using the AAA as a collective phantom to carry out cultural sabotages and media invasions, whilst continuing to expand the AAA as a world-wide, transnational network.

MEDIA INVASIONS

This Exit Strategy refers to the invasion of Zombie Culture's media machines through direct attacks that are immediately digested by the media's voracious appetite for information. It is, therefore, a violation that infects the host from the inside. The AAA continues to make highly successful media invasions. British newspapers that have written about the AAA have included The Independent, The Telegraph and The Guardian. Articles about the AAA have also been featured in the glossy football magazine Goal and the sex magazine Forum. Numerous small press publications have also reviewed AAA activities. AAA representatives have also appeared on various television and radio programmes.

What is most striking about these media invasions is the AAA's ability to adapt its propaganda to each specific context, whilst still managing to communicate the essential ideas about community-based space travel. Because the AAA moves in several directions at once, Autonomous Astronauts can hold their own in various 'specialist' medias, talking about a variety of subjects including paganism, football, science, technology, art and politics. However, the idea that anyone can be an Autonomous Astronaut simply by getting involved challenges the media's role in maintaining the myth that only state, military or corporate interests are capable of organising successful space exploration programmes. The media invasion is a tactic for the dissemination of an idea in order to watch its effect.

The AAA has made available essential media invasion notes to assist those embarking on media invasion projects; these are important tips on how to deal with journalists, how to approach interview situations, and, most important of all, how to acquire the confidence to deal with the media in this way.

SPECULATIVE PLAYGROUNDS

A speculative playground is a space where people are able to experiment with concepts, investigate possibilities, and share and collaborate on tracing new lines of flight. Here they kick ideas around, throwing them at each other to see what comes back. And as a playground, with the emphasis on the word play, there is an abandonment of competitive urges and the dissolution of egos — the pressure is off, people can afford to be embarrassed, to say things out loud, to go off on tangents, to make a mess or to babble away at themselves and others. At the same time there is some kind of structure to all this activity, however loose, a framework that enables a discussion about where to go next. But this structure is not hierarchical. A speculative playground is a conspiracy of equals, a haphazard grouping that can form new connections and traverse movements across fixed conceptions and old dogmas.

The AAA has evolved as a specific form of speculative playground that researches new possibilities for space exploration and new concepts of space. These investigations take place in the numerous AAA newsletters, journals, and electronic mailing lists, as well as by email and other forms of regular correspondence. The Dreamtime Phase to the AAA's Five Year Plan was a particularly important aspect to these speculations; the Dreamtime asked 'What is the point of going into space merely to replicate life on earth?' and encouraged inquiries about everyday life in space. These speculations still continue and will prove to be one of the AAA's most important legacies.

PSYCHOGEOGRAPHY

AAA psychogeographical excursions are an important opportunity for Autonomous Astronauts to get together. These trips help build morale and introduce new astronauts to the network. These events are also used to explore the psychogeographical 'resonance' of potential AAA launch sites and the historical connections that can be made. For example, an AAA trip to Royston, near Cambridge, revealed that the cave beneath the crossroads of Ermine Street and Icknield Way was probably used as a prototype launchpad/rocket by the Knights Templar.

Richard Essex (formerly of the London Psychogeographical Association) has described psychogeographical activity in the following way:

"By suspending the "common sense" as we move from location to location in our daily life, we can rediscover the wilderness within the city. By exploring those areas we have no good reason to be in, we can discover the reasons we are constrained to certain areas.

“But this layer of psychogeographical activity soon reveals other layers. Questions of gender, of race, of access for people with disabilities soon arise. Any specific locality does not have a unique character. It is not just that a woman may relate differently to a place than a man, but that a woman’s presence (or even the presence of a horde of women) can transform that place. Normality no longer functions as a global variable, it can only exist as the production of the functioning of a particular power at a particular place...

“Psychogeography...is a tool of class struggle. When kids from council estates wander into posh housing areas they are immediately harassed by the police...(The police) only accept conventional explanations in terms of economic activity. Psychogeography is always an uneconomic, even anti-economic, activity.”

TRIOLECTICS

Triolectics is the conscious application of ‘three body dynamics’ to a specific discourse. For the AAA, the use of triolectical processes as an Exit Strategy has allowed the introduction of non-deterministic methods to the construction of spaceships, and shows how, at an organisational level, the AAA has embraced a conscious complexity. Mathematicians have long since realised that when three objects exist within an environment where they can all affect each other in some way, then the results of this cannot be predicted. Chaos theory has in part been developed from this. State-funded space agencies have yet to absorb the full implications of this uncertainty; indeed, the moment that they do realise that the universe is subject to intense and random proliferations that are beyond human cognition, these space agencies will conclude that the only course left open to them is to realise their own extinction by promptly handing over their resources to the AAA. Pure chance is as fundamental to space exploration as the desire to escape from gravity.

So, to conclude this brief outline, consider how all these Exit Strategies destroy pre-conceived ideas about what space exploration can be, and demonstrate that the creation of independent, community-based space exploration programmes is intrinsically linked to a confrontation with Zombie Culture. As we have seen — a collective phantom uses multiple imaginations to fabricate and disseminate itself; media invasions reverse the zombiefication function of the various media machines; speculative playgrounds are places where unrestrained investigations can be released; psychogeography reclaims the ‘free’ time that is stolen from us; and finally, triolectics operate at a level beyond the binary manipulations of Zombie Culture, creating the opportunity to continually move in several directions at once.

Utopia Is Nowhere

by Jason Skeet, Inner City AAA

This assessment of space settlement concepts looks at two proposals — a design study made by NASA in 1975 based on the ideas of Gerard O'Neil; and the First Millennial Foundation, founded in 1992 to promote Marshall Savage's ecological philosophies for space colonisation. Although they emanate from different contexts, both of these projects share a perspective that regards space as the 'high frontier', as the continuation of the American myth of 'pioneers' colonising 'new worlds'. Neither of them recognise the kind of social relations that they will replicate in space, and they both believe that a limitation to earth resources is a problem that requires technological solutions. Not wishing to solve the dilemmas faced by capitalism, the Association of Autonomous Astronauts (AAA) develop applications of technology that are based on their own desires. The AAA reject all blueprints for life in space, and insist on expanding as a world-wide network moving in several directions at once, embracing a range of diverse possibilities that they don't even know of yet.

In the summer of 1975, a group of scientists from different fields that included engineering, the physical sciences, social science, and architecture, were gathered together at Stanford University and the Ames Research Centre of NASA, to produce a feasibility study on how people might permanently sustain life in space on a large scale. The technical director of this project was Gerard O'Neil, who had been researching these ideas since 1969 when he had proposed the possibility that humans could live in space on man-made space settlements, rather than settling on the surfaces of other planets like the Moon or Mars.

The overall system for the space settlement adopted by the 1975 design study was influenced by O'Neil's ideas. O'Neil had earlier suggested that a space station could be positioned in space at the L5 point, an idea also proposed in the 1961 Arthur C. Clarke book 'A Fall of Moondust'. The L5 Lagrangian libration point is a position of gravitational equilibrium located on the Moon's orbit at equal distance from both the Earth and the Moon. An object placed in orbit at L5 will remain there indefinitely, without having to expend fuel to keep it in position. The space station from the 1975 study, or Stanford Torus as it became known, is positioned precisely at this point.

O'Neil had also proposed the use of non-terrestrial materials as part of the construction of a space station. O'Neill suggested that these materials

(aluminium, titanium, and silicon refined from lunar ores) would also provide an export product capable of making a space settlement economically self-sustaining. O'Neil took this idea from the physicist Freeman Dyson, who in 1960 had presented a plan for the use of extraterrestrial resources to engineer habitats in space (an idea that had in fact been explored as far back as 1920 by the early American rocketeer Robert Goddard).

O'Neil had also taken up Peter Glaser's 1968 Solar Power Satellite concept, and considered potential uses of solar power in space which would also fulfill the stated goal of the 1975 design project, to "Develop commercial activity sufficient to attract capital and to produce goods and services for trade with Earth". Using solar energy to generate electricity and to power solar furnaces, the colonists refine lunar ores, which then enable them to manufacture satellite solar power stations. The power stations are placed in orbit around the Earth to which they deliver vast amounts of electrical energy. The Stanford Torus design also has a large stationary mirror suspended over the central hub, which deflects the sun's rays onto another set of mirrors which, in turn, reflects them into the interior of the habitat's tube through a set of louvered mirrors that are supposed to admit light to the colony whilst acting as an obstruction to cosmic radiation. This abundant sunshine enables the inhabitants to raise enough food for themselves on an area of just 156 acres. The sunshine also fosters rapid agricultural productivity, as well as providing energy for the industries on the space station.

The Stanford Torus is wheel shaped, a concept that can be traced back to Werner von Braun, the former Nazi who had developed the V2 rocket and was subsequently employed by the US government. In the fifties, he helped popularise the space station concept to an American public, updating Hermann Noordung's wheel concept (the idea of a rotating wheel-shaped station was first introduced in 1929 by Noordung, who called his station "Wohnrad", or living wheel). In the Stanford Torus, people live in the ring-shaped tube which is connected by six access routes to a central hub where incoming spacecraft dock. To simulate Earth's normal gravity the entire habitat rotates at 1 revolution per minute about the central hub.

The Stanford Torus was not the only space settlement design O'Neil developed. In his 1976 book 'The High Frontier' he outlines three alternative settlements. A low-end design is Island One, also known as a Bernal Sphere after JD Bernal (Bernal was a physicist and the founder of Birkbeck College at the University of London, who in 1929 had developed concepts of artificial planets and self-contained worlds). In the Bernal Sphere, sunlight is reflected in through two ring-shaped rows of windows at either end. The Bernal Sphere is 1 km in circumference, and supports a population of 10,000. Island Two is shaped like a

cold capsule, with sunlight entering through 3 windows running the length of the cylinder. 1.8 km in diameter, it houses 140,000 people. Island Three is a cylinder 6.4 km in diameter and 32 km long. Four miles of atmosphere is enough to produce a blue sky overhead, and cloud banks form at the same level they do here on Earth. Island Three has over 400 square km of living space, and is home to 10,000,000 individuals. These designs are now considered by many as 'classic' space settlement concepts, and have been taken up and developed with modifications by others. O'Neil's ideas have also influenced a number of groups, founded to promote his space settlement concepts.

The first of these groups was the L5 Society, formed in 1975 soon after the publication of O'Neill's first paper on colonising space. The L5 Society developed links with transhumanism, a philosophy that sees speculative technologies like the proposed downloading of human consciousness into computers, life extension, nanotechnology and space exploration, as tools for enabling human beings to evolve to higher levels. Transhumanism rejects the physical body in favour of pure intelligence and represents a variant on the Gnostic distinction between spirit and matter. The implicit elitism of transhumanism also has a political manifestation in libertarian capitalism; for example, the L5 Society regard as their greatest accomplishment their campaign against the approval of a Moon Treaty that went before the US Congress, legislation that would have prevented private ownership of space resources. The L5 Society merged with the National Space Institute in April of 1987 (von Braun had founded the National Space Institute in 1970 as a propaganda organisation which was intended to raise public involvement in space exploration) to form the National Space Society, which remains today a powerful space activist lobby group.

All of these designs for space settlements, the Stanford Torus and the O'Neil islands, are designed to simulate earth's gravity. This is necessary because of the manufacturing industry, and human labour, that has to be maintained on them. O'Neil's motivation to go into space was based on a belief that science can solve humanity's problems. He was concerned that overpopulation and finite earth energy resources would limit growth and even force a decline in the standard of living (of those in Western industrialised nations). But O'Neil did not understand that these problems are created by a specific power structure and that the growth he was concerned to maintain is the capitalist requirement for expansion. O'Neil's ideas are precise blueprints for finished habitats that simply require their human inhabitants to make them complete. There is no possibility for these inhabitants to be involved in the design of these settlements, or for them to continue to add to the settlement or adapt it to suit their own needs.

The 1975 study is full of technical detail, but vague about the everyday life of

those who will live in the settlement. It is stated that the inhabitants will most likely be made up of people from Western industrialised nations, and the study briefly outlines possibilities for how people may live together and what structures may be adopted. However, one very interesting observation is also made. Discussing the problem of solipsism, the feeling an individual may get from living in an artificial environment that everything they experience is in the imagination and there is no reality outside their own brain, the study suggests that randomness and uncertainty must be built into the space settlement in order to counteract this. For these social engineers, even the input of randomness into the everyday life of the inhabitants must be taken into account. There is no suggestion that people might spontaneously create their own random possibilities themselves. The need for control of the space settlement is exactly equivalent to the totalitarianism of Western democracies here on earth.

In the 1980's O'Neill established the Space Studies Institute, a research organisation that put together the first private sector plan for utilising lunar resources (plans that were never realised). Today it is still an important research organisation that promotes the utilisation of the energy and material resources of space from the perspective of science, a perspective which ultimately serves to benefit the expansion of capitalism into space. The privatisation of space and the rise of free market space activist groups has been an important aspect of space exploration in the 1990's. Whilst many of these groups express a scepticism about NASA, based on the bureaucratic inertia of a government space agency, it is noticeable that many of these space activist groups nevertheless have web sites with links to NASA sites. There seems to be alot of virtual back slapping going on.

On the NASA space settlement pages (which includes the 1975 NASA/Ames study) there is a link to the First Millennial Foundation, set up in 1992 to promote the ideas of Marshall Savage. In his book 'The Millennial Project: Colonising the Galaxy in Eight Easy Steps' Marshall Savage outlines his ecologically minded approach to space colonisation. This conceives of forming an international non-governmental organisation to build up the technical infrastructure, economic base, and the people needed to go into space. But before moving into space, people will colonise the mid-oceans, both as a testing ground for life in space and as a solution to over population. These floating communities in the ocean are grown from the minerals dissolved in the sea water. After constructing a large-scale, non-polluting launch system, orbiting colonies would be constructed out of clear bubbles with closed-loop ecologies. Then craters on the moon would be domed over to enclose nature preserves. After Mars is terraformed (made Earth-like), the asteroids would be made into bubble colonies, and this process would be repeated around star after star.

For Savage the motivation to go into space is simple. Like O'Neil he is concerned about over population and the use of resources, but he also adds a mystical element to his space settlement plans. For him it is a 'sacred duty...the very reason that the Life Force evolved us in the first place". He uses the tried and tested rhetoric of describing an old era that will be swept away by the new; in this case a coming Millennium that is like, "an unexplored continent: mysterious and unknown, but dazzling with the promise of new discoveries and untold riches". To indicate what will be expected of the colonists on these ocean/space settlements he writes:

"As a society of closely knit interdependent individuals the colony could also be relatively free of crime and other prevailing urban blights...Defending against lesser threats like criminals and terrorists will require a citizen defence force along the lines of that in Switzerland. Essentially every capable adult who is willing to do so will be given training in emergency medical procedures, fire fighting, damage control, and police duties. "

The First Millennial Foundation can be compared to the colonists in America who, throughout the 19th century, moved westward in search of a better life and to escape the industrialised east coast. Many of them moved as entire communities based on particular religious or political beliefs. The communes that were able to sustain themselves for any length of time were generally the groups with strict religious views. In order to survive, they required a uniformity of behaviour and outlook, and what always destroyed them were the old tensions, jealousies and conflicts amongst themselves. But these groups also performed a function for the expansion of capitalist interests into new domains, by establishing footholds in areas that could then be further exploited by business interests. The First Millennial Foundation could have a similar role in the colonisation of space.

Both the 1975 NASA study and the First Millennial Foundation use a new frontier metaphor to describe their projects. This is the mythology that is used for the advancement of capitalism into space. Marshall Savage refers to "true pioneers " who will "pull up stakes and move to a new frontier", whilst in the conclusion to the Stanford Torus design study it is claimed that, "Space offers a way out, with new possibilities of growth and new resources. Space offers a new frontier, a new challenge, and a hope to humanity, much as the New World offered a frontier, a challenge, and a hope to Europe for more than 4 centuries". Now consider how both these statements relate to a speech Ronald Reagan made on July 4th 1982, at the landing of the shuttle Colombia:

"The quest of new frontiers for the betterment of our homes and families is a

crucial part of our national character...The pioneer spirit still flourishes in America. In the future, as in the past, our freedom, independence, and national well-being will be tied to new achievements, new discoveries and pushing back frontiers. The fourth landing of the Columbia is the historical equivalent to the driving of the golden spike which completed the first transcontinental railroad.”

Without knowing it, Reagan had made a very suitable comparison. When they connected the railroad lines in 1869, the company representative from Central Pacific was so unfamiliar with using a sledgehammer that he was unable to even hit the Golden Spike. This gap between management and the workforce was even more apparent when much of the track that was laid in order to meet the completion date in 1869 had been laid in such a rush that it had to be immediately relaid. Reagan probably also didn't know that one of the two railroad companies involved, the Union Pacific, went bankrupt 25 years later, and that the other one, Central Pacific, only remained prosperous through a mixture of corruption, monopolisation tactics and a refusal to pay back government loans. And finally, the brutal working conditions for those who built the railroads resulted in thousands of deaths. So many people died (many of them Chinese labourers) that no official record was ever kept of their numbers. These are the realities behind myths about new frontiers and pioneers who colonise new worlds.

This assessment has shown that space settlement plans made by NASA and the First Millennial Foundation share a similar inability to understand how they will take into space the same social relations that exist under capital on this planet. These examples were used in order to make a comparison between the state and the emerging free enterprise space activist groups. The myth of a new and higher frontier for spreading humanity into space is used by both to avoid an examination of who exactly is doing the spreading and what aspect of humanity it is that they wish to spread. For both of these projects, space settlement is the extension of a free market capitalism that they portray as being as natural and inescapable as the force of gravity.

A NASA web site about space settlement declares: “Pioneers first billions of ordinary people later”. In response to this, the AAA is a very simple idea — space travel for everyone now. Whilst the AAA expands as a world-wide network, the affects of this idea have become more and more complex. We can now state with confidence that the AAA has developed in a multitude of directions that will inspire future generations. One of these directions is the on-going speculation about the forms our communities in space will take. Such speculations are based on our activities here on earth, but these speculations are not blueprints to be imposed on others; they exist as hints, like our explorations into sex in zero gravity and plans for raves in space. These activities are prototypes for life in space; they are tendencies towards subversion, co-operation and joyful living.

Space Travel By Any Means Necessary! —The Fourth Annual Report of the Association of Autonomous Astronauts

A CIP catalogue record of this book is available on the wrong side of the tracks,
Star City, Baiknour

Designed and published by:

Le Mouvement Mars 23 & WICAAA

BM Box 3641, London WC1N 3XX, England U.K.

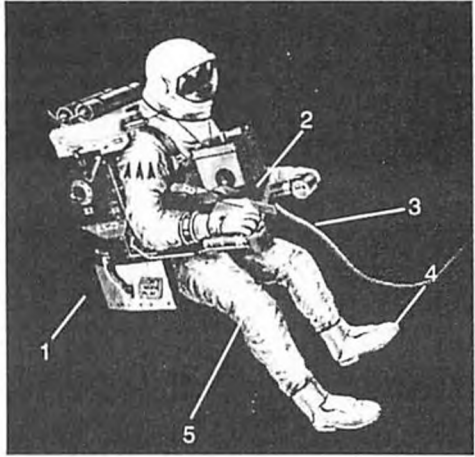
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AAA Groups and Contacts

Unlike bureaucratic state controlled space agencies, the AAA develops as a non-hierarchical network of like-minded groups around the world dedicated to local, community-based space exploration programmes. There are over sixty AAA groups active in the world today.

As they enter the final year of their five year plan for establishing a world-wide network of groups dedicated to building their own space ships, the Association of Autonomous Astronauts continue to demand space travel by any means necessary. In Pittsburgh, Autonomous Astronauts have been experimenting with the propaganda potential of light aircraft. In New Zealand, contact has been made with dissident physicists. AAA groups throughout Europe are infiltrating the media and organising training days, conferences and parties. This Fourth Annual Report from the AAA details these activities and includes a number of essential texts from across the globe. The Association of Autonomous Astronauts continues to move in several directions at once. Read this publication and find out how the AAA is making community-based space exploration a reality.

"It can't be much fun being part of a state-controlled space programme — just dock in and follow orders. So in 1995 a group of twenty-somethings with a severe case of wanderlust established the world's first independent space exploration programme, dedicated to putting the fun back into intergalactic travel."

The Independent

"They really are planning to leave the planet behind to create new communities and evolve human relationships once the technology to travel into space is more commonplace, once it is out of the control of the military."¹

Fringecore

"The Association of Autonomous Astronauts is the only sane response to an insanely commercialised world. And they're sexier than any politician, too."

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